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TRAVELS

IN THE

INTERIOR OF AFRICA.

TRAVELS

IN THE

INTERIOR OF AFRICA,

TO

The Sources

OF THE

SENEGAL AND GAMBIA;

PERFORMED

BY COMMAND OF THE FRENCH GOVERNMENT,

IN THE YEAR 1818,

By G. MOLLIEN.

EDITED BY

T. E. BOWDICH, ESQ.

CONDUCTOR OF THE MISSION TO ASHANTEE.

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W. SHACKELL,
Johnson's-court, Fleet-street.

PREFACE.

It was at first my intention, when I set out for the interior of Western Africa, to explore anew the countries which Mungo Park had visited; but being soon convinced of the impossibility of making discoveries, or even of travelling at all in that quarter, I resolved to strike out a new track; and after penetrating into the continent, I followed a line parallel to the meridian. The regions which I had to traverse in pursuing this direction, were almost unknown, and afforded scope for observations equally numerous and interesting. Thus the result answered my expectations, and I attained, in a great measure, the object which I had in view. Well-informed persons to whom I communicated the notes made in my journal, encouraged me to arrange them and to publish a narrative of the events, which during my enterprize had involved me in so many dangers. From the following

sheets the reader will perceive that the manner in which I was obliged to travel, prevented me from prosecuting my researches so far as I could have wished. In order to furnish results which I could not myself present, I gave to M. Brongniart, of the Academy of Sciences, the specimens of minerals which I brought back with me, requesting him to determine their nature. This service he performed for me, and commissioned M. Berthier, Professor of the School of Mines, to analyse the iron ores. Thus, owing to the kindness of these two gentlemen, to whom I take this public opportunity of expressing my gratitude, accurate notions may be formed respecting the mineralogy of the mountainous tracts bordering upon the sources of the Senegal and of the Gambia. M. Eyriès has also done me the favour to subjoin to my work some geographical remarks on my discoveries.

I have, perhaps, shown some courage in confronting, young as I still am, the dangers to which I was incessantly exposed by the restless suspicion of the Negroes, or the almost invariably fatal effects of an intensely hot climate: this is the only title on which I shall found a claim to the indulgence of those who may peruse my narrative. Age and experience have not yet matured the observations which it contains, nor given to my style all the polish that might be desired; but, at any rate, I have not attempted to embellish or to disguise such facts as relate to myself at the expense of truth. The reader will not therefore find in my travels any of those

extraordinary adventures, or unparalleled dangers, which frequently give such interest to accounts of distant regions; mine, on the contrary, will shew that the climate is the enemy most to be dreaded in the countries which I have visited. My statements will serve at the same time to prove that the Blacks, whom we consider as barbarians, so far from being wholly destitute of intelligence, are very little behind the generality of the peasantry of Europe. The Mahometan religion, professed by almost all the African nations that I have visited, has enlightened their minds, softened their manners and abolished those cruel customs which are retained by man in a savage state.

EXPLANATION OF CERTAIN TERMS,

EMPLOYED IN AFRICA.

Damel,	King.
Bourb,	Emperor.
Almamy, or Eliman,	corresponds amongst the Poulas with the title of Sovereign Pontiff.
Nazareen,	Christian.
Marabout,	Priest.
Griot,	Public Singer.
Sidi,	Master.
Muezzin,	The Person who announces the hour of Prayer.
Marigot,	A Pond, formed by the inundations of the sea or rivers.
Calebash,	A species of gourd, which the Negroes use for bowls or bottles, for holding milk, palm oil, &c.
Head of Tobacco,	Three leaves of tobacco are thus called.
Bundles of Glass Beads,	Each bundle is composed of forty strings or necklaces.
Moule,	A measure containing nearly two litres. (A litre is equal to 2.1133 pints English.)
Pagnes,	Cotton stuffs, manufactured by the Negroes. A *pagne* contains five bands, each five inches wide, and four feet and a half long.
Gris-gris,	A charm, or Fetish.

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MAP of the JOURNEY OF G. MOLLIEN, to the Sources of the SENEGAL AND GAMBIA.

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TRAVELS

TO THE

SOURCES OF THE SENEGAL

AND

GAMBIA.

CHAPTER I.

Arrival in Africa.—Journey to the Escales, *or Stations where the Traffic in Gum is carried on.—The Desert.—The Moors.*

I was on board the Medusa frigate in 1816, when she was wrecked to the south of Cape Blanco, on the west coast of Africa, and was one of those, who betook themselves to a boat, and gained the shore without accident. The fatigues which I underwent in reaching the banks of the Senegal, and the wild aspect of the country, could not destroy the ardent desire which I had felt from my infancy to traverse the interior of Africa. I could not believe that the sterility which marked the space I had traversed, prevailed in those regions where Leo Africanus had placed cities of considerable magnitude: the discoveries of Mungo Park had convinced me of the

truth of the descriptions of the Arabian writer; and far from apprehending that I should find uninhabitable deserts, or ferocious people, I hoped to meet with civilized nations, the relics of Egyptian or Carthaginian colonies.

The tardiness of the English in restoring to us our establishment at Senegal, proved an obstacle to the execution of my projects, which, nevertheless, I kept stedfastly in view; and the appointment which I held did not prevent me from seizing every opportunity of collecting information concerning the interior of the country, and the means of penetrating thither. Some excursions in the environs of the peninsula of Cape Verd, where we were encamped, led me to hope that I should meet with hospitality among the negroes: at length I was confirmed in my design by a journey to Podor in 1817, which made me acquainted with the manners of the Moors, who have frequent intercourse with the Blacks, and especially with the Jolofs, a people incessantly exposed to their incursions.

I had already crossed a small part of the Sahara, after escaping from shipwreck; but wholly engaged, as well as my numerous companions in misfortune, with the arrangements requisite for our common safety, and for arriving as speedily as possible on the banks of the Senegal, I could not pay much attention to the manners of that singular race of men who inhabit the Desert, and are known to us by the name of Moors. In 1817, I went up the Senegal as far as the stations or marts

for the gum trade, situated on the banks of the river, and called the stations of the Trarsas and of the Braknas; who are the two most powerful tribes of this part of the Sahara.

This desert commences at the foot of the Atlas, and terminates at the Senegal. It is not less extensive from east to west, Egypt and the Atlantic being its boundaries. This immense space exhibits no other than a reddish soil, wholly unsusceptible of vegetation, except near the springs or wells where we find thorny shrubs, purslane, and asclepias; and in the part bordering upon the Senegal, and not far distant from the sea, in which are the three large forests of acacias, which yield the gum.

Natural springs, situated at great distances from each other, either in the plains or in ravines, and wells formed by human hands, sometimes fix, but for a short time only, the ever-wandering tribes of Moors. The moving sand which covers the greatest part of the Desert, adds to the numerous dangers which man incessantly encounters there: for, when raised by the winds, it hides the paths, chokes up the springs, and even overwhelms whole caravans.

These accidents are not experienced on the banks of the Senegal, nor at a little distance from the sea coast, the only part which I have visited; but the phenomena observed there are not less terrible, for whenever the wind blows from the east, a kind of sirocco is generally felt on the coast; the horizon assumes the whiteness of a heated furnace; a devour-

ing flame seems to circulate through the air we breathe; and the water we drink to quench the continual thirst which torments us, seems but to provoke it anew. The frightful silence which reigns throughout desolate nature is interrupted only by the lengthened groans of panting herds; and the Moor, shut up in his tent, has no means of allaying the fire which consumes him, but by remaining in a state of complete torpor.

What people would have dared to inhabit such a region, had not necessity compelled them there to seek an asylum from their enemies? It was this necessity which obliged the Moors, expelled from Spain, and persecuted in the Barbary states, to pitch their tents here, where, however, they cannot exist otherwise than scattered and in small numbers.

With the dry season, the Moors repair to the banks of the Senegal. The rains drive back some of them even to the foot of the Atlas.

It is not astonishing that these people, constantly exposed to the danger of becoming the prey of famine or of being surprised by enemies, should be cruel and perfidious. Wherever the soil is ungrateful, man is gloomy, barbarous, and greedy of plunder; the spoils of the victims which necessity or ferocity impel him to immolate, are the only harvests which he reaps in these desolate regions.

To live in so frightful a country, requires a strength of constitution greatly superior to that of other people. This

advantage Nature has bestowed on the Moors. They are of middle stature, but their agility is unequalled. If they have to cross a river, they can defy the most skilful swimmers: their features are handsome and regular, but perfidy is painted in their looks. Their hair, which curls naturally, has all the gracefulness of that of Europeans: their spare frames enable them to sustain the fatigues of long journeys, but not those of agriculture.

If gold is valuable in their estimation, it is not for themselves that they seek it, but for the purpose of adorning their wives; and barter, is the kind of traffic, which they, in common with all the African tribes, prefer.

When ten years old the Moors go out to war; at this age they know how to manage a horse, and use a musquet; the sons of princes are more particularly distinguished for audacity. One of them, named Alycoury, scarcely nine years of age, was not afraid to go alone and carry off a sheep from the midst of the Moorish shepherds, who were tending the flocks; he sprung upon his horse, across the stolen beast, and threatened to kill the shepherds who pursued him: intimidated by the musquet which this boy levelled at them, they durst not make further efforts to stop him, Alycoury was generally naked. I observed him one day, not without much surprise, clothed in a beautiful white tunic. "Whither are you going?" said a person to him. "To my camp," replied he; "my tributaries are disposed to be refractory, and my presence will

make them return to their duty." In ten years more, an European education would make this child a hero.

The weapons of the Moors are the same as our own, but the want of discipline renders them inferior to us in combat. Being obliged to travel immense distances in quest of their enemies or their prey, they naturally esteem no other force than cavalry; most of them, therefore, possess horses whose swiftness is unequalled. They have also camels, oxen, and sheep, which supply them with flesh and milk, upon which they subsist, as well as hair with which they manufacture the coverings of their tents. Their camels carry the baggage and merchandize; it is also upon these animals that they convey to the stations the gum which they have collected in the forests, where it exudes from the trunks and branches of the *acacia senegalensis*.

Europeans give the name of station (*Escale*) to an assemblage of tents which the Moors generally erect where the river forms an elbow; this camp alone indicates that the bank of the river is habitable. Wherever a European fixes his abode, even but for a time, he must, at least, have a garden about it; on the contrary, wherever a Moor pitches his tents, he destroys every thing; he creates a desert even in spots which Nature has adorned with some charms: nothing, therefore, is more sterile than the environs of a Moorish camp, even when the soil is susceptible of culture; nevertheless, activity prevails throughout the *Escale;* the lowing of the herds

apprizes you of your approach, and when you enter the camp, you see a bustle similar to that of a European town on a market day.

On one side arrive the caravans which transport the gum; on the other, long files of camels repair to the river to quench their thirst; at a distance, a troop of oxen, mounted by Moors, proceed at a slow pace to plunge into the Senegal; here a Moorish merchant runs after a contractor from St. Louis, to sell to him, beforehand, the gum which his slaves are collecting in the forests; there the *pourognes*, such is the name given to the female children of negresses by Moors, carry their calabashes, filled with milk, on board the vessels; some sell it for a handful of gunpowder, others, still in the flower of youth, and of handsome person, offer this milk to the rich merchants without requiring payment for it: but they receive a much greater price than they could have demanded: it is true, that they enhance, by certain favours, the value of what they give. The sun is already in the middle of his course: on all sides we see priests striking the earth with their foreheads, and invoking Mahomet; at their voices, the old and the young, men, women and children fall prostrate before the orb of day, and address their prayers to the Almighty.

A camp, situated in the interior of the desert, and not far from the forests which yield the gum, is the residence of the King of the Trarsas. When he repairs to the banks of the

river to visit the ships, and to receive the customary presents, some princes accompany him unarmed, for at the *Escale* no one appears with arms, all the gum merchants being Marabouts, who never fight. This king is about sixty-five years of age: his countenance inspires respect; his white hair and beard, give him the imposing air of a patriarch; he is dressed in a long piece of white cloth which envelopes his body, leaving an aperture for his arms and legs, the muscular strength of which vies with that of the young men who attend him. The whiteness of his garments alone distinguishes him from his subjects, and he smokes from the same pipe as those who encircle him.

Caprice determines the choice of a wife: caprice repudiates her. Affianced at six years of age, the Moorish females are mothers at twelve; it is at this age only that they are pretty, and at twenty they may be considered as superannuated.

Hospitality is the principal virtue of the inhabitants of the Desert: they exercise it indiscriminately towards the stranger, rich or poor, excepting only the Christian, who is a kind of outlaw among these people.

Flesh and milk are the sole food of the Moors: constitutionally temperate, they sometimes pass a week together in the Desert without finding any thing to eat, or a single drop of water to quench their thirst; a girdle fastened round the waist, which they draw tighter each succeeding day of their forced abstinence, prevents them from sinking under the excess of hunger, thirst, and fatigue.

Woe to the man who by chance falls into their hands! Reduced to the most cruel slavery, his fate is truly dreadful, his torments are incessant. Europe may break the chains of the negroes, but Africa has not the least notion of lightening the yoke which her own children impose upon each other. There still exists among the Moors a class of men called *tributaries*, the remains of conquered nations, who groan under the most oppressive slavery; their flocks, their wives, are at the mercy of their masters, and the slightest resistance on their part is punished with death.

The aridity of the Desert has naturally forced the Moor to embrace a wandering life; this idle and vagabond existence has more charms for him than the condition of the cultivator, incessantly subject to new fatigues; there are, nevertheless, on the banks of the Senegal, several spots on which the Moors bestow some culture, but after sowing their seed, they leave to Nature alone all farther care of its growth.

Notes tolerably harmonious, produced from a rudely fashioned guitar, and languishing songs,* would make you

---

* The following is one of their songs:

Leida is ill in the Irak, why cannot I attend upon her!
Who can so well cure a disorder as he who knows its cause?
When I see Leida I seem to have nothing but eyes,
When she speaks, I feel as if I were all ears;
Leida is ill in the Irak, why cannot I attend upon her!

imagine, when present at their concerts, that you were among Spanish musicians: those who exercise this profession are allowed the privilege of infringing the severe laws of Mahomet against intoxication.

It is not extraordinary that we should distinguish among this nation a great number of different races. By means of *the ship of the desert*, for thus the Moors denominate the camel, they transport themselves from the confines of Egypt to the shores of the Senegal. It is, in fact, near this river, that we meet with the Ouladahmed, the relics of a tribe of Bedouins, which has been nearly exterminated. Driven from the banks of the Nile, where it was established, it sought refuge on those of the Senegal, where it wreaked its sacrilegious fury even on the Marabouts—an unpardonable crime among the Moors. The king of the Braknas vowed their ruin, and their destruction closely followed his menace. Reduced to a small number, the Ouladahmeds are remarkable for their ferocious disposition; they are surpassed, however, in this respect by the Ouladamins, who rove about in the neighbourhood of Portendic, for the latter are said to be canibals. The look of an Ouladahmed, like that of a tiger, indicates a thirst of blood which nothing can allay; his haggard eyes roll from side to side, as if in quest of prey; his beard is thin, but stiff, and bristly; his body is small, but full of vigour. His dress is like that of other Moors, except that he has but one tunic, which he confines round his loins with a girdle.

From his ferocious aspect, you would suppose him to be meditating the means of revenging the death of his ancestors, and delivering himself from the tribute that has been imposed upon him. The death-yell set up by these barbarians, when penetrating into a camp which they design to plunder, resembles, as the Moors informed me, the roaring of wild beasts; and they shudder with horror when it is imitated in their presence.

To attain the rank of a chief among the Moors, it is necessary to be either a warrior or a priest. The latter, invested with the respectable garb of religion, possess the never-failing means of enforcing obedience to their commands.

Ambition whirls his torch amid the deserts of Africa, as in the most fertile regions of the other quarters of the globe; and the wars waged by her kings exhibit feats of valour and barbarities not less extraordinary than those of Europe. The following is an example which occurred during my residence on the banks of the Senegal.

Achmet Moctar, prince of the Trarsas, had been appointed guardian to his nephew Sidi Ali. The victories which he owed to his courage, and the ability with which he had administered the affairs of the Moors, had gained him in the highest degree the affection of the people. He resolved to profit by this disposition. Among the Moors, royalty is sometimes put up for sale to the best bidder. Achmet knew how to make the best use of the presents which he received

from Europeans, in order to gain partisans; their number soon became formidable, and by their means he possessed himself of the supreme power, to the prejudice of his nephew.

In the mean time, Sidi Ali, well aware of his rights, only waited for an opportunity to assert them: he was nearly thirty years of age, and no such opportunity had yet occurred; at last he resolved to reclaim the sovereignty. He went up the river to Galam in quest of assistance. The small number of warriors who had continued attached to him in adversity, was increased by some discontented princes: he formed a party. Achmet, who neglected no means of maintaining his usurped authority, had still more particularly won the favour of his tribe, by causing himself to be appointed a Marabout. Sidi Ali confiding in his courage, and in the justice of his cause, commenced hostilities. Some advantages gained in the first attacks augmented the number of his partisans, and increased his army to three hundred princes or warriors. With this handful of men, he repaired towards the sea coast, to place himself in a situation to resist the fury of Achmet Moctar, by whom he was pursued and closely pressed. Sidi Ali, posted in an advantageous place, formed a rampart for his troop with his camels. Intrenched behind these animals, his warriors fought with as much confidence as ours behind walls or parapets.

Achmet, perceiving that it would be very difficult to

drive Sidi Ali from his position, resolved upon blockading him, as we should have done with an impregnable fortress. This manœuvre will appear judicious, to those who are acquainted with the Moorish mode of warfare: they rarely engage in pitched battles; they come forth singly, man against man, fire their muskets, then run off at full speed, and retire to their camp. It may easily be conceived that the ramparts of Sidi Ali, attacked in this manner, would be almost impenetrable.

During this war, the deserts of Africa exhibited an instance of courage and attachment similar to that displayed by Nisus and Euryalus in the heroic ages. Four princes in Achmet's camp, irritated by the obstinate resistance of Sidi Ali, devoted themselves for the purpose of terminating hostilities, and offered to attempt to seize Sidi Ali in the midst of his people. Favoured by the obscurity of night, they penetrated into the tents of the pretender, overthrew all that opposed their passage, cut off the heads of six of Sidi's principal warriors, and, more fortunate than the Trojan heroes, returned to the camp of the king laden with their bleeding trophies.

Achmet, whose army was composed of four hundred princes or great vassals, and eight hundred tributaries or slaves, thought it necessary to solicit assistance from the king of the Braknas, who sent him two thousand foot soldiers. Sidi Ali was to be annihilated: the destruction of

his troop and of himself was sworn. In this extremity he adopted a plan worthy of a consummate general, which was to prevent the junction of the hostile armies; accordingly, he first marched against the Braknas, who were intimidated by this resolution. The boldness of Sidi Ali procured him an easy victory. The Braknas, who had no cause for personal hatred against him, and who fought with reluctance, soon fled, leaving eighty of their princes on the field of battle. Sidi Ali, without wasting in pursuit that time which is always precious to a victorious army, instantly fell upon the Trarsas, reminding the princes who accompanied him, that they had now to recover their slaves and flocks which Achmet had divided among his partisans.

The combat soon became furious; Sidi Ali was seen bending forward on his horse, darting from rank to rank to animate his soldiers, with a rapidity which, like that of lightning, the eye could scarcely follow. Both sides fought with equal obstinacy. The first of the Trarsa warriors fell, and seemed by his fate to give victory to the enemy; but the desire of revenging his death redoubled the courage of his countrymen, who in their turn broke the ranks of Sidi Ali, and the confusion soon became general: his camp was taken, and he had no other refuge than distant deserts.

Achmet, pursuing his victory, penetrated to the tent which his nephew had occupied. The first object which met his sight, was the wife of this unfortunate prince, mutilated

by the conquerors: they had pulled out her teeth, and her naked person had been exposed to the outrages and brutality of the soldiers.

Achmet, struck with this hideous spectacle, loosened his mantle to cover the wretched princess, and said to her, "Thou seest that God himself has punished the rebellion of thy husband, in snatching from him a victory which he had almost gained; come to my tent, and forget for ever so guilty a partner." This woman, so far from being dejected by her misfortune, returned the following answer, "No! my husband is by no means entirely conquered: tremble thyself, traitor! in a few moons he will again carry terror and destruction into the midst of thy camp, and will recover those rights of which thou hast deprived him."

Whilst this scene was passing in the tent of Sidi Ali, the others were the theatre of disorder and carnage; the conquerors seized about a hundred slaves, and a great number of oxen, and massacred all they could not take away. Neither age nor sex was spared; the children were dashed against the tent-poles, and the women slaughtered. After this sanguinary expedition, Achmet retired, taking such measures as prudence dictated, for repelling the fresh attack which he had every reason to apprehend.

CHAPTER II.

Instructions given to the Author.—Departure from St. Louis.—Arrival at Niakra.—The Author is obliged to resume his European Dress.—He departs for Molasche.—Arrival at Coqué.—Tumult excited there by the Presence of an European Traveller.—Desert of the Joloff Country.—Description of the Kingdom of Cayor.

Still engrossed by my project of visiting the interior of Africa, I returned to France, in 1817, to solicit permission to put it in execution. Affairs of greater importance with which the minister was then engaged, prevented him from giving me a decisive answer. Nevertheless, I abridged the leave of absence which had been granted to me, and returned to Senegal, in hopes that M. de Fleurian, the new governor of that colony, would gratify my desires. I was not disappointed: this officer, who had always manifested great ardour for discoveries in the unknown regions of the interior of Africa, approved the plan which I presented to him in January, 1818, and authorised me to make the pre-

parations necessary for such an enterprise. The kindness which he had always been pleased to show me, impelled him, however, to address to me some observations on the dangers to which I was about to expose myself. His paternal advice only gave him new claims to my gratitude. I had foreseen all the obstacles, but I was determined to surmount them, or to perish.

My journey being at length determined upon, it was important for me to make the necessary arrangements for my departure with the utmost dispatch, that I might not be overtaken by the rainy season. I was obliged at the same time to keep my enterprise secret, because the Negroes might have taken umbrage at the formation of an expedition for the purpose of traversing their country, and have thrown obstacles in its way.

Under the pretence of a hunting party, I went with one of my friends to Gandiolle, a village in the kingdom of Cayor, situated near the Senegal, opposite to its mouth, and four leagues to the south-east of St. Louis. The object of this excursion was to buy a horse; the moment was unseasonable I knew, but I could not delay my departure. The Damel, or King of Cayor, was then in this village. He had been accompanied thither by numerous detachments of troops; the consequent bustle and confusion may be easily imagined. I needed the protection of this prince, to preserve me from insult; and therefore, took with me an interpreter, who carried

several presents for the Damel, such as brandy, tobacco, and beads.

Having landed opposite to Gandiolle, we crossed an uncultivated and nearly naked plain, interspersed with ponds of salt water, which, when evaporated by the sun, leave a whitish crust, that dazzles the eyes. Gandiolle, ever since the arrival of the Damel, resembled a pillaged town; how different from Europe, where the presence of the sovereign generally brings with it pleasure and abundance! Most of the huts were forsaken or destroyed. Neither women, children, nor old men were to be seen in the streets: those feebler members of the community, the ordinary victims of the rapacity of the African princes, had removed to Babagua, to avoid the vengeance of the Damel. He had demanded of the inhabitants of Gandiolle a contribution of eighty-three slaves; which, on their refusal to pay it, he exacted by force. Gandiolle, transformed into a camp, was filled with horse and foot, who flocked together from the whole surrounding country, to fresh pillage.

Before I arrived at the thatched palace of the king, I was obliged to go through several streets crowded with princes and horsemen; they were followed by *griots*, or public singers, chanting their praise. At length, after ascending a sand hill, we perceived some princes and warriors below us, ranged round a hut: it was the first of those which composed the Louvre of the King of Cayor. A gloomy

silence reigned in this assemblage; a court worthy of a tyrant, whose orders are seldom any other than death-warrants. Great personages kept arriving every instant, and awaited the moment when the king would give them audience.

I announced to the Damel, by my interpreter, that two white men were at his door and requested to see him: having waited half an hour for his answer, I desired the prince who performed the office of chamberlain to be told that a white man never waited, and departed.

We had gone but a few paces when the Damel desired us to be called; in consequence we returned to the door of his palace, which was a large square enclosure, surrounded by a wall of straw; several huts occupy the interior; some serving for an anti-chamber, others for a stable, and the rest being inhabited in turn by the monarch. A porter received us at the first door; we crossed a hut in which several Blacks were lying on the ground; these were a sort of body-guard. We then entered a court, which served as a stable for the horses of the Damel. They are purchased of the Moors, and are thorough-bred Arabians; their price may give some idea of their beauty, being as high as fifteen captives each. On reaching a second hut full of guards, we there found a bed, on which they desired us to sit down. Here every one deposited his arms previously to his introduction into the king's apartment; we, as white men, retained ours. Having left

this guard-house, we passed through several courts, the avenues to and from which were not placed opposite to each other. At length we arrived at the royal hut: it is of an oval form, and the door of it is so low, that it is necessary to crawl in on all fours. With our hats on our heads, and our muskets in our hands, we presented ourselves before the Damel, who made us a sign of protection. After he had heard the object of our visit, he told us to be seated. The sight of a tyrant, whatever may be his colour, always produces a certain shudder, which I confess I could not prevent. Among the persons who were with us in the hut, there was a Moor, seated near the monarch, to whom he often whispered, an old negro Marabout, a child, the prince who had introduced us, and another black who performed the office of cup-bearer. All these personages were courtiers, as might easily be guessed from the approving smile which appeared on their lips whenever the king opened his mouth.

The Damel is a very corpulent man, about twenty-six years of age, his voice is sweet, but his look has something wild and ferocious. His fingers were covered with rings of silver, his dress resembled that of other negroes; on his head he wore a blue cotton cap; and he was seated cross-legged on a mat. The Moor placed near him had very fine, animated features. There is not a country inhabited by Blacks, in which the superiority of the Moors is not strikingly manifested; they everywhere enjoy with the princes a favour which

is due to their talents, and still more to the address with which they flatter these indolent monarchs.

Nothing distinguishes the palace of a Negro king from the hut of the meanest of his subjects. The wall and the roof are composed of straw and reeds ; there is no other floor than the ground ; amulets suspended in great numbers from the walls alone indicate the residence of the sovereign.

Some bottles of Bourdeaux wine were ranged before the Damel, who often laid them under contribution ; and calebashes filled with palm wine were destined to refresh those who came to pay their respects to him. He poured us out two draughts. I then ordered the presents which I had for him to be brought: he divided the tobacco among his courtiers, laid the beads aside for his wives, and reserved the brandy for his favourites.

After enquiring our names, and hearing with complaisance the compliments which we paid him through our interpreter, he dismissed us.

We traversed the courts through which we had before passed, and arrived in the place where the negro princes were assembled, waiting either for the orders of their sovereign to plunder some village, or for the audience he might deign to grant them. The favour we had received of being admitted to his presence, and treated with distinction, procured us a certain degree of consideration in the country of the Damel. From that moment we were his friends, and with this title

no one durst insult us. This I soon perceived on meeting again with some negroes with whom I had previously quarrelled, when one of them said to his companion: "Do not insult this white man, for he is the king's friend."

At the moment of our departure, the minister of the Damel whispered to our interpreter, that the king intended, as soon as he could, to give me a slave: perhaps this intelligence was only a pretext of the minister's to extract a present from me; I did not reckon upon it, not believing the truth of the promise, and I was right.

I succeeded without much difficulty in procuring a good horse at the rate of three hundred francs. This bargain finished, we repaired to the banks of the river, and again entered our boat without receiving the least insult from the unruly soldiery who filled Gandiolle.

On my return to St. Louis, I was incessantly engaged till the 28th of January, in preparations for my enterprise, using, however, the greatest circumspection.

M. Fleuriau had authorised me to take from the government stores every thing necessary for my expedition. My applications to the governor were very moderate: I did not wish to be encumbered with much baggage, which would but have excited the rapacity of the Negroes. It was known at Senegal that the failure of the late English attempts to penetrate into the interior of Africa, was owing to the notion which the Negroes had formed, that these travellers carried

with them immense wealth. Hence originated all the obstacles which prevented the success of the enterprise. I calculated, therefore, that I ought to provide for the wants of fifteen months, and regulated my demands accordingly. The following is what I received from the government storehouses: Two double barrelled guns; ten pounds of gunpowder; fifty gun-flints; fifty musquet balls; three pounds and a half of coral, numbers three and two; two pounds and two ounces of unwrought yellow amber; eighteen packets of beads; fourteen pounds of tobacco; one hatchet; one third of a yard of scarlet cloth. This small quantity of merchandize could not tempt the avidity of the negroes, and yet sufficed for the execution of my undertaking.

I also provided myself with a blanket, two leathern bottles for water; a powder-horn and a portmanteau: lastly, I placed two daggers by my side, and in order to ascertain the direction of the routes I followed, I furnished myself with three pocket compasses.

An ass was necessary to carry my baggage, I bought it. So much was I afraid of exciting suspicion by giving the bridle and saddle of my horse to a workman at St. Louis to repair, that I undertook the task myself.

When I was ready to depart, M. Fleurian gave me the following instructions: they were partly compiled from the plan I had had the honour to present to him; they have generally guided me in my journey, and insurmountable

obstacles alone prevented me from conforming to them entirely.

"The object of the mission which you are to fulfil, is to discover the sources of the Senegal, and of the rivers Gambia and Niger: to ascertain if there really exists a communication between the first two, or at any rate the distance which separates them; afterwards to determine the distance between the Senegal and the sources of the Niger and the means of traversing it. On reaching the Niger, you will collect every information on the possibility of going down it, to its mouth. But provided you find obstacles to prevent the execution of this project, you will ascend it, and you will in that alone have made an important discovery. To attain your destination, it appears to me prudent to avoid the Foota country, which you will do by crossing that of the Joloffs, and proceeding southward towards the Mandingo country, where you may safely remain during the rainy season. The character of a merchant which you assume, and the confidence excited by the Marabout whom you have for a guide, give me hopes that you will find in your journey chances of success which a numerous retinue would scarcely afford you, by exciting the avidity or fears of the people you will meet with. If circumstances permit you to penetrate to the kingdom of Bambouck, you will endeavour to visit the gold mines, and to ascertain their richness and extent. You will take care to observe the direction of the mountains you meet with, what is their

nature, and if there be any traces of volcanic matter. As it is impossible to foresee the effect that fatigue may produce on your health, I leave it to your own inclination, either to proceed further, or to return by way of Galam, where you will find, next October, supplies of merchandize to provide for your necessities. I enjoin you to act with prudence, and not to risk any thing, unless the chance of success appear decidedly favourable. You will determine the principal points which you visit with as much accuracy as circumstances permit. For this purpose I suggest to you to keep an exact journal of your progress, and the direction you pursue, paying attention to the probable variations of the magnetic needle.

"It is desirable that you should not omit to note the spots where you find vegetable earths, their distance from the rivers, and their depth."

Furnished with these judicious instructions, nothing could detain me longer at St. Louis. The few persons admitted into the secret of my expedition, kept it with such fidelity, that even a month after my departure, it was not known what route I had taken.

A Marabout, named Diai Boukari, a native of the Foota country, was engaged as my interpreter and travelling companion, at a salary of one hundred and eighty francs per month. This man had been recommended to me for his attachment to Europeans, and for his integrity. He spoke the Arabic,

Poola, and Joloff languages; his age was thirty-six years; he was a negro in colour only, for his features resembled those of a white man, and his face, though indicating a mild disposition, was not deficient in energy. He begged me to take with me his son, aged fifteen, and a young slave named Messember, of the same age. I was afterwards obliged to send them both back to St. Louis.

Diai Boukari having declared that the 28th of January was a lucky day, and that it was necessary to quit the colony before sun-set, at about two o'clock in the afternoon I sent my horse, my ass, and my baggage to the main land, and without my friends suspecting the enterprise I had undertaken, I prepared to depart at five in the evening. Before he embarked, my Marabout traced several Arabic characters on the sand, to ascertain if he should ever again see his wife and mother: the answer of fate being favourable, he put a handful of sand into a little bag, persuaded that on the preservation of this precious bag depended that of his life.

Accompanied by my friend, M. Mille, I entered a boat which had been stationed in a retired place. The prayers addressed by my Marabout to the Supreme Governor of the universe, and the affecting farewell which he took of his mother, who burst into tears, detained us a few moments. At ten o'clock we arrived at Diedde, a village in the country of Cayor, situated on the channel between the islands of Saur and Babagué.

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Having sent back our boats, we began to load our beasts, which was a business of some difficulty, owing to the darkness of the night. I gave my European clothes to my friend, and put on the Moorish dress, but it did not sufficiently cover me, and I was soon assailed by a host of musquitoes, which left me not a moment's rest. My horse, tormented by these troublesome insects, ran off into the country: my Marabout pursued, and with much trouble overtook him. When all was ready I embraced my friend, whose tears betrayed his conviction that we were parting for ever. We separated, and I hurried my people after me; we took the route to Leibar; we had soon passed Toubé, although, owing to the darkness of the night we lost all traces of the way. As this was my first essay, I was of course fatigued; Boukari who perceived it, advised me to return to Toubé; all the inhabitants of that place were in bed; in vain we demanded hospitality from the chief of the village: my Moorish costume, which he perceived through the reeds that formed his door, made him fear that I might be one of the people of the Damel. We were obliged to take up our quarters in the open air; the cold was so sharp, that it was impossible for me to obtain any sleep, especially as from my inexperience in expeditions of this kind, I thought myself obliged to watch for the preservation of my baggage, supposing the number of robbers to be not less in Africa than in Europe, in a place open on all sides. I awaited day-light with impatience; when it appeared, the master of the hut, near

which we had halted, opened his door, enquired who we were, and begged pardon for having suffered us to pass the night in such a situation; "but," added he, "I took you for a troop of Moors."

The smallness of my baggage allowed us to depart without loss of time, and we took the road to Gué; the soil over which we passed, consisted of a reddish sand, destitute of every kind of culture.

Desolation reigned at Kelkom, where we arrived at noon. The Damel had plundered the village; some mutilated negroes alone remained; they gave us a dreadful picture of the miseries endured by their families. Several of their relatives had perished while resisting the sanguinary orders of their king, but the greater number groaned in fetters; others, tranquil in their huts, and believing themselves at peace, had been sold without their knowledge by this rapacious tyrant, who had before hand disposed of their persons and their liberty. The inhabitants of this village were not deficient in industry; they cultivated indigo with care, and employed its colouring matter, which they knew how to extract, in dying cotton stuffs.

The sight of this desolate village proved to me, how unserviceable to humanity was the generous principle, which actuated European philanthropists to accomplish the abolition of the slave trade. Can these Negroes enjoy any happiness in their own country, under the yoke of princes who have

power to tear them from their families and their country, or slaughter them at their pleasure!

Bidienne, the next place that we passed through, expected every moment to be ravaged by the Damel; therefore, notwithstanding the intreaties of my people, I did not think proper to halt there. Near each Negro village the inhabitants have dug wells to supply their wants: that of Bidienne was eleven fathoms in depth, indicating a considerable elevation above the river, from which it was not more than four leagues distant. We proceeded till six in the evening. Unaccustomed as I was to travel in so hot a climate, and having every part of my body exposed by the Moorish dress to the scorching rays of the sun, I was reduced to such a deplorable state, that I began to think I had undertaken an enterprise beyond my strength. The terror struck by the name of the Damel had caused the greater part of the inhabitants of the village of Niakra, where I arrived at sun-set, to desert their habitations. We unloaded the beasts at the door of the chief of the village, expecting that he would furnish us with lodgings.

The dress which I had adopted had not prevented me from being every where recognized as a European; I had therefore gained no advantage from it, and the Negroes beheld me with ill-will. The hatred which they bear against the Moors caused them to look with horror on one who had assumed their apparel. This being the case, I immediately

dispatched Boukari's slave to St. Louis, to request my friend to send me some European clothes.

Fali Loum was the name of the chief of Niakra, who invited us to enter his hut, which he gave up to our use. This old man pitying the fatigues that I had undergone in my journey, asked my Marabout what dishes I liked best. He learned with astonishment that his table would be mine. When supper was ready he awoke me, and we all three seated ourselves before a wooden bowl filled with boiled millet, which is known by the name of couscous. The daughter of Fali Loum brought us water for our ablutions, and presented it to me on her knees, a kind of homage paid to the superiority of the whites, which made me augur favourably of the success of my journey.

Twenty-four hours had been sufficient to transport me from a European table to that of a negro. I no longer saw rare dishes, highly seasoned ragouts, expensive wines: we had nothing but milk and couscous, and water was our only drink. The guests raised the food to their mouths with the right hand alone. What a change in so short a space of time!

Fali Loum remarking my want of appetite, said to me, "Thou dost not find here the good cheer of white men; thou never wilt be able to accustom thyself to our mode of life." A mat spread upon the ground served me for a bed. Fatigue prevented me from being sensible of its difference from that which I had quitted.

I awaited the return of my messenger until the 2d of February. During these two days, I was overwhelmed with visits. The negroes of the neighbourhood, apprized of my arrival, flocked to see a white man, who was an entirely new object to the greater part of them. Some brought me provisions in exchange for tobacco; I was thus enabled to live much better than Fali Loum; his rank of chief not permitting him to taste the provisions of a poor traveller: thus I regaled myself with fowls and fresh eggs, whilst my host contented himself with his couscous. I did not excite the envy of any of the negroes by eating eggs, for they never touch them,

Meanwhile I employed this interval in observing the customs of the negroes, and examining the interior of their habitations. My host led a very regular life, which I must confess, somewhat surprised me. Fali Loum rose with the first rays of the sun: a rigid observer of the Koran, and full of devotion, his first words were addressed to the Supreme Governor of the universe. After having fulfilled this duty, held sacred by all mankind, he came to our hut to ask how we had passed the night, and stirred our fire. He then received visits from the people of his village who had retired to more distant places. These negroes never failed to come daily and pay him their respects. The conversation generally turned on the cruelties which the Damel exercised upon his subjects. I often heard them swear never to receive any of the envoys of that prince. Some related that they had seen men crouch-

ing in the grass near their village, and who were certainly only watching for the moment when they might carry off the women or children on their way to the spring. Although it was a good opportunity, they durst not dispatch these messengers of misfortune; for at the same time they depicted the miseries which a neighbouring village had brought upon itself from the vengeance of the Damel, by killing one of his slaves. Fali Loum strove to allay their fears by representing to them that the main body of the Damel's army was still far distant; that they must keep up their spirits; and that instead of selling their gunpowder for poultry and tobacco, they ought carefully to preserve it for their defence. When these men retired, Fali Loum seated himself under a great tamarind tree not far from his hut. He taught his sons to write, and reproached them for their idleness and inattention. In fact, as soon as their father had turned his back, they threw aside the board on which they were writing, and ran off to catch guinea-fowls, which they brought to me for sale. I gave them tobacco in exchange, with which they bought milk. At noon Fali Loum came to invite us to share his repast. His wife and children then retired, for they are not permitted to eat until their father has finished; nay even as a sign of humility, they turn away their faces that they may not see him eat. After his repast he mounted his horse, and visited the neighbouring chiefs to concert measures with them for opposing the sudden invasions of the Damel. His

eldest son never quitted him. In the evening he returned to render thanks to the Almighty for the blessings he had bestowed on him, and to pray that he would keep away the Damel. Though he had slaves, his children took care of his horse, drove home his goats into the fold, and cut the grass necessary for his beasts.

I was fortunate enough to render a slight service to Fali Loum ; several times at his request, armed with my gun, I accompanied his wife to the fountain, to protect her from wild beasts and the people of the Damel.

Supper was ready at eight o'clock. When they had finished eating, sleep soon overtook these people, imbued with the notion of fatality, and firmly convinced that if their village was not destined to be pillaged, the efforts of the Damel would never have power to alter the irrevocable decrees of the Almighty.

The description of the interior of this hut, and the mode of life followed by this village chieftain, applies to those of all the other free Negroes. The same order, the same uniformity every where prevail.

February 4th. People from all quarters brought intelligence that the ravages of the Damel had no longer any limits; that his emissaries seized every thing that fell in their way. I began at length to be apprehensive that my messenger had been carried off by these banditti. Under this impression I awoke Boukari in the night, and told him we must go and meet his slave.

Fali Loum lent his horse to my Marabout, and we departed. No sooner had we set off than my horse, frightened by the appearance of some wild beast, started, fell, and involved me in his disaster. Some Negroes passing by came to our assistance, and we reached a neighbouring village. I immediately awoke one of the inhabitants to enquire if he had seen a slave, called Messember, whom we were seeking. "He is in the next hut," answered this Negro. I hastened to the place which he pointed out, and there I actually found Messember. He had brought the bundle of European clothes for which I sent him. The excuses which he made to justify his delay, were so far from satisfying me, that I resolved to discharge him on the first occasion. We immediately returned to Niakra. It was only three o'clock in the morning, nevertheless the schools were already open, and the children assembled round a large fire, were repeating their lessons aloud. The Marabouts addressed their prayers to God, and the women were engaged in pounding millet. At this early hour all is bustle in the villages of Africa, whilst repose pervades those of Europe. The extreme difference in the temperature of these two quarters of the globe, creates a difference also in the hours of business. The coolness of night invites the African to labour, the heat of day is to him the signal for rest.

On my return to my host at Niakra, I put on my European dress, and found that my hat and shoes secured me a respect

of which my Moorish habit had deprived me, among men who detest with reason this cruel race. "Now," said Fali Loum to me, when he saw me in trowsers, "this is really a white man." I had cause for gratification mingled with joy, for independent of these clothes rendering me more estimable, and less odious in the opinion of the Negroes, I could henceforth travel without fearing either thorns or muskitoes. My Marabout also observed with pride the admiration excited by his white companion; he declared that the price of a camel would not pay for my wardrobe; nevertheless it consisted of but four pair of shoes, two pair of pantaloons, two woollen waistcoats, two handkerchiefs, and a hat.

When I was ready to depart I asked my host what recompence he desired for the kindness he had shewn me. He answered that he wanted nothing, and that he would ask only one favour of me, which was to stop at his house on my return. From the lips of a European, polished by civilization and a careful education, a similar answer would not have astonished me; but it surprised me from a negro; not for the benevolence it manifested, but for the delicate manner in which it was expressed. I knew not how to acknowledge the generosity of Fali Loum, I pressed him, however, to inform me what would please him; he hesitated to reply; fortunately I perceived that he wished for some musket balls, in order to be enabled to defend his companions from the attacks of the Damel. I gave him, therefore, six balls, six flints, and four

heads of tobacco, besides some coral beads for his wife. I thought there would be no end to the thanks of Fali Loum, which proved the warmth of his gratitude, as well as the goodness of his heart; he praised my liberality in the most magnificent terms, and expressed his regret at having given me a reception so inadequate to my presents. He did not confine himself, as it too often happens amongst polished nations, to vain protestations of gratitude, for he accompanied us as our guide for a quarter of a league. At the moment of parting, he alighted from his horse, raised his hands to Heaven, and prayed to God with impressive fervour to protect us in our journey.

We had just quitted our friend Fali Loum when the people of the neighbouring villages placed as sentinels on the surrounding heights, enquired who we were, fearing lest we might belong to the Damel, and be sent to surprise them. Being satisfied with our answer, they allowed us to pass.

We directed our course towards the south, and after an hour's march we stopped at Moslache, a large village inhabited by Poulas, and Negroes. The night was so dark that we were every instant in danger of losing our way. Boukari conducted us to the hut of his aunt, who was a Poula woman. She threw some branches of trees on the ground, over which she spread the hide of an ox; my saddle served me for a pillow, and placed near a good fire, I awaited the hour of supper.

The manner in which hospitality is practiced in Africa

is admirable: whilst I reposed on my mat, my Moslache host ran into the country to procure grass for my beasts, his wife prepared my supper, or rather divided with me that of her family.

February 5th. To reward my host for his kind services, I gave him two heads of tobacco, and was repaid for so small a present by the benedictions of his whole family. The kind reception which I had experienced for two successive days, and which I had by no means expected, naturally made me care the less for the fatigues of the journey I had undertaken. The attentions I had received, compensated for the comforts which in Europe alleviate fatigues of this sort. I knew when I departed that I should meet with many inconveniences to which I should not have been exposed in travelling through France, but to this I was resigned, and I supported them without murmuring; but as I had not expected the attentions bestowed on me, they were the more gratifying, and I may say redoubled my ardour and my courage.

Proceeding in the same direction as the preceding day, we arrived at Teiba, a small village, where I halted in consequence of the intense heat. We seated ourselves under a tamarind tree, the acid fruit of which contributed to our refreshment. The sour milk given me by my hosts the evening before, mixed with couscous, composed our breakfast. We were soon joined by a caravan of Moors bringing gum from the Joloff country. These merchants unloaded their camels

near us, and commenced their repast, which was still more frugal than our own.

The ass which I had bought at St. Louis, was incapable of carrying the burden with which I had loaded him; I was, therefore, obliged to place my baggage on my horse, and to pursue my journey on foot, till an opportunity should occur for procuring another ass.

I constantly measured the depth of the wells which were near the villages, because it enabled me to ascertain the irregularities of the ground in the level country through which I travelled. That of Teiba presented me for the first time with a singularity which much astonished me: in the whole space comprised between the banks of the Senegal, opposite to St. Louis and the limits of Foutatoro, fifty leagues distant, I had not met with any stone on the surface of the soil; nevertheless near the wells at Teiba, which are twelve fathoms deep, there is a heap of ferruginous stones, which were thrown up in digging the wells. The water of these wells has a brackish taste which renders it disagreeable for drinking.

When the heat had abated we resumed our journey, and about four o'clock entered a village which belonged to Moctard Loo. This man, whose intelligent physiognomy indicated frankness and good-humour, invited me to remain at his house until the following day; he even offered to make me a present of a sheep; I refused; he insisted; and would not let me depart without promising to visit him on my return.

All the village chiefs whom I have seen, have something in their looks that distinguishes them from other Negroes; their manners are not wanting in dignity, and more attention is paid to their education than to that of the inferior class of their countrymen. Their superiority over the rest in every respect is evident, and they know how to qualify it by great affability. As to the hospitality which they exercise towards strangers it is unbounded.

The sun had set when we arrived at Niamrei; I wished to remain there some days to procure an ass; but it was impossible. This village contains from three to four thousand people; the activity prevailing there, the opulence which we remarked, and the crowd passing to and fro in the streets, give it the appearance of a town. In the public place, is a large square enclosed with straw mats, where the inhabitants assemble for the purpose of prayer. Part of the population of the village is composed of Poulas, whose wealth consists in flocks. The well of this village is thirty fathoms deep, and twenty feet in circumference. This is an effort of labour which surprises, and which we should indeed think impossible to be accomplished by Negroes, when we see the tools they employ. They proceed in the following manner: the soil to the depth of ten feet being composed of very fine sand, they prevent its falling in by supporting the sides with planks grooved into one another at their edges; ladders made of bark ropes enable the workmen to descend lower. On coming to

the clay, which generally extends to the depth at which the stratum of calcareous and ferruginous stones is met with, they raise it with long wooden shovels of a semi-cylindrical form, and put it into leather buckets, which are drawn up by their comrades at the top. The stratum of stone they work with an iron tool, which resembles a very short broad spade. Every well* belongs to the person who, with his slaves, has taken the trouble of digging it: they are generally situated between two hills, and are shaded by trees, principally tamarinds.

Upon our arrival at Niamrei, we went to pay our respects to the chief of the village, a ceremony which ought never to be omitted, for if it be not performed, you cannot claim his protection in case of insult. The chief begged us to excuse his inability to lodge us at his own house, but at the same time gave orders to one of his old attendants to prepare a hut for us. We received here the same attentions as were lavished on us by our friend at Niakra.

February 6th. In bidding adieu to my host, I gave him two heads of tobacco and a sheet of paper. During the day we passed through Therina, where we had great difficulty to procure water. My colour and long face were subjects of mirth to the Negroes.

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* The Negroes who do not possess one, are obliged to pay the proprietor for the right of drawing from his.

It was night before we reached Coqué. Our route was bordered with gum trees, the yellow flowers of which, arranged in circular bunches, spread a delicious perfume. We also saw many *rates*. The bark of this tree yields a yellow dye; its leaf is without indentation, and of a beautiful green; it is not very high; the wood is white, and the bark is easily reduced to powder. This was the first time that I saw the baobab, that enormous tree which has been described by Adanson, and which bears his name. I measured one, and found it to be forty feet in circumference. Stripped at this time of its foliage, it resembled an immense wooden tower. This majestic mass is the only monument of antiquity to be met with in Africa. I am astonished that the Negroes have not paid to this tree the same honours that the Druids did to the oak; for to them the baobab is perhaps the most valuable of vegetables. Its leaves are used for leaven; its bark furnishes indestructible cordage, and the bees form their hives in the cavities of its trunk. The negroes too often shelter themselves from storms, in its time-worn caverns. The baobab is indisputably the monarch of African trees.

We had some difficulty to find the hut of the chief of Coqué. This village contains about five thousand souls. Situated near the frontier of the Joloffs, it is a continual thoroughfare for the caravans of Moors who visit their country to purchase gum, and a great number of persons of that nation are settled at Coqué. The streets are crowded with

their camels and oxen. The chief was seated under some trees, enjoying the coolness of the night. On being informed who I was, he conducted us into a distant hut which belonged to him. It was soon filled by Negroes, eager to see a white traveller, and it was midnight before these inquisitive people left me.

February 7th. My Marabout awoke me at an early hour to go and pay my respects to the chief of the village, and thank him for the friendly reception which I had received from him the preceding night. Most of the people were yet asleep, so that I was not annoyed by the curiosity of any crowd in the streets; but on approaching the hut of the chief it was not without alarm that I observed from a thousand to twelve hundred persons assembled to pay their respects and make inquiries after him; I would have returned, but it was too late, for they perceived me. "There is a white man!" was the general cry; it was the first time these Negroes had seen one. The hut of the chief was soon forsaken, and I found myself instantly surrounded by an innumerable multitude, which collected from all sides. So eager was their curiosity, that most of them had left behind some part of their apparel; they pushed against one another, clapped their hands, and cried, "The white man for ever!" but these clamours which tickled my vanity were mingled with others which could not but excite alarm. I distinctly heard these words: "Down with the Christian!" uttered by the Moors.

Many of the Negroes laughed at my face, the length of my nose in particular was a subject of ridicule to this crowd. Neither did my dress escape their criticism ; one put his hands into my pockets, (which did not contain any thing) another looked with astonishment at the stitching of my shoes, and the thickness of their soles. They offered me their hands on one side, and enjoined me to be silent on the other. Attempts were made to disperse the crowd, for there was a tumult and bustle which would have made any one believe that the whole village had revolted. I could not refrain from laughter at the extreme curiosity of these negroes. This laugh drew another from them, followed by these words, which proceeded from every mouth ; " He laughed ! he laughed!" In the mean time the crowd kept continually augmenting ; the Moors and some Poulas incessantly cried, " He is a Christian!" I then tried to escape, but every avenue was closed. I was alone, and resolving to extricate myself at all risks from a situation which might become critical, I urged on my horse, which was still in the prime of his strength, and his movements soon dispersed the crowd. The screams of the women and children, who ran away terrified at seeing a white man on horseback, pursuing them with an angry look, frightened a beautiful Arabian mare which was fastened to the foot of a tree ; she broke loose and began to run. It was not without the greatest efforts that I could hold in my horse, which full of fire, disdained the curb, and

was ready to overthrow all that opposed his passage. At length several servants of the chief stopped him, and conducted me to the door of their master. It was not without difficulty that I cleared myself a passage through the crowd for the purpose of paying him my respects. He desired me to sit down by his side, but the multitude, forgetting the respect due to their chief, violated the asylum he had given me. Weary of the immense number of people who entered at all the doors, he retired to another hut. I saw no other means of withdrawing myself from the throng than to return to my quarters on horseback.

The swiftness of my steed alone enabled me to escape the fresh uproar which my re-appearance occasioned. Scarcely had I reached my hut, when a messenger from the chief came to inform me that it would not only be imprudent in me to go abroad, but that by so doing I might even expose myself to danger. Not content with giving me this kind advice, the chief sent me my dinner by his son ; it consisted of couscous, with butter and tamarinds. This attention on his part appeased the ferment among the inhabitants. Abstracted from their view, I became the topic of their conversation. I heard through the straw wall of my hut what they said respecting me. My neighbours praised or censured my mode of life and dress. However, I soon forgot the inconveniences to which I had been exposed during this day, for I completed the business about which I had lately been so anxious : I bargained with a

Negro for an ass, for which I paid him forty-two beads of coral, of the value of about five francs.

It may easily be imagined that after passing such a day as this I was not a little fatigued. I stood in need of sleep, but it was decreed that I should not enjoy perfect repose in the village of Coqué. About the middle of the night I was suddenly startled out of my sleep by the roaring of two lions, which were prowling about the village to seize an ox or a sheep. It was the first time I had heard this signal of carnage, I confess it made me shudder, and my companions were equally alarmed. The door of every hut was closed, mothers called in their children; the men heard in gloomy silence the voice of these terrible animals which kept advancing. The dismay was general, nevertheless, some armed themselves, The dogs howled, they durst not however leap over the hedges which enclosed the courts. The oxen lowed, but their lowing was frequently interrupted by fear at every roar of the lion. The asses, the horses, in short every animal answered but in doleful accents the horrid roaring which they heard. Whether the lions carried off some victim into the recesses of the forests, or whether they retired without committing any havoc, we ceased to hear them, and the consternation which they had spread subsided. As for me a thousand dismal reflections disturbed my slumbers, when I considered, that during my journey I should often have to encounter such enemies. When the danger was over, courage revived, and each boasted of his prowess, as usual in such

cases. One had killed a lion, which was prowling round his hut. Another had rescued some animal which the marauder had carried off. Having witnessed their fears in the moment of danger, I gave no credit to all these boastings.

February 8th. All was ready for departure, when my Marabout informed me, we could not at that hour of the day traverse the forests which separate the kingdom of Cayor from the country of the Bourb-Joloffs; that the heat would oblige us to pass part of the day in the woods; and that it was better to travel during the night. This intimation vexed me much; I did not like the idea of being in the night in the midst of forests inhabited only by wild beasts; and besides, I was afraid lest we should lose our way. However, that I might not act in direct opposition to Boukari, I consented to delay our departure until the evening. I employed the rest of the day in procuring water, and purchasing the provisions which I should want for the time that it would take us to traverse the forests.

During the remainder of the day I received a great number of visits, among others one from the wife of the chief. This woman was covered with rings of gold and silver; her countenance was not deficient either in dignity or grace. She seated herself on the ground, and notwithstanding my invitation to place herself on my couch by my side, she stedfastly refused this honour, of which she told me, women were unworthy. At four o'clock I mounted my horse, and what I had foreseen actually happened; it was with infinite difficulty

that we could discern the traces of our way. The day was near its close when we directed our course east one quarter south-east. We proceeded until eight o'clock, when we halted under a goui or baobab, to which we tied my two asses and my horse. Having finished our supper, I fell asleep, but was soon wakened by the cries of my people. On enquiring the cause, they told me that my horse, frightened by the approach of wild beasts, had fled into the woods. They immediately set out in pursuit of him, so that I was left alone. In an hour they returned with him; his saddle which he had thrown on the ground as he ran away, had indicated the route he had taken; but they had not been able to find his bit. In order to prevent any fresh attempt at escape, we tied his legs with cords, after the manner of the Moors. We soon judged from the uneasiness which he manifested, that some ferocious beast was prowling about us. We thought it high time to quit so dangerous a spot, and accordingly departed. Accustomed until now to sleep every night in the huts of the Negroes, I was the more exhausted by the fatigues of this night. As we went on, I fell asleep upon my horse, so that I was every moment in danger of falling. I tried to walk to drive away the drowsiness which began to overwhelm me, but the thorns scratched my face so severely that I was obliged to remount my horse. We looked round on all sides for the fires of some village. As for me, exhausted by fatigue, hunger, and want of sleep, my eyes could not distinguish any object; every

thing assumed an extraordinary form, and there was not a bush which I did not take for a house. During the whole night we neither saw nor heard any living creature.

February 9th. Day-light, so far from putting an end to our fatigues, displayed to our view immense parched plains, where we could not distinguish any trace of habitations. About noon I directed Boukari's slave to climb a tree, to try if he could discover some village; he declared that he could not see any. We then lay down and slept under a tree till four o'clock, and afterwards proceeded till sun-set, when we perceived the fires of Bahene, a small village in the kingdom of the Bourb-Joloffs, which we had entered. We there received the same hospitality which we had experienced in the kingdom of Cayor.

The last-mentioned country, which extends from north to south, from St. Louis to Rufisque, is one of the most wealthy that we know of, in the part of western Africa, comprised between the Senegal and Gambia. Formerly Cape Verd was comprehended in the dominions of the king of Cayor, but the people revolted, and the inaccessible nature of their country, which is covered with rocks, has secured to them their independence.

The soil of the kingdom of Cayor is sandy and of a reddish colour, but fertile; for it produces millet, cotton, and indigo in abundance.

The tamarind, the baobab, the gum tree, and other species

of mimosas, are the most common trees. But among the rocks of Cape Verd are found the date tree, the papaw, and the pine apple. The heat is intense during the day, but the great coolness of the night restores to the body that vigour of which the continued heat of our own climate often deprives us.*

Horned cattle and sheep are numerous in this country. The Poulas in particular attend to the rearing of them, and the profit they make by selling them to Europeans is considerable. When a grand ceremony takes place, such as a marriage or a funeral, they sometimes kill ten oxen, which they distribute among their relations and neighbours.

Most of the village chiefs possess a horse. The other domestic animals are camels, pigs, dogs, fowls and ducks; but pigs and dogs are regarded as unclean by Mahometans. Although the greater part of them have dogs to guard their flocks, they rarely give them any thing to eat or

* Flacour, in the preface to his History of Madagascar, makes the same remark on the temperature of that island. "The great heat here is not so distressing as that of our summers in France, especially since, the days and nights being here almost equal, it does not last so long: and moreover the great heat commencing in summer at nine o'clock in the morning, is terminated at three in the afternoon; during which time a sea breeze moderates the heat even of mid-day in such a manner that I have seldom been incommoded by it. This lasts about three or four months of the year, the eight others are a perpetual spring.

drink; nevertheless hydrophobia does not, as commonly believed, result from these privations.

The ass of Cayor is very strong and steady. Mine was of this country; the services which he rendered me require a few words in vindication of the honour of his race, constantly insulted by Europeans, notwithstanding the eloquent pleading of Buffon in his favour. He is even a continual object of ridicule amongst the Negroes, who, however, derive great advantage from his services in travelling through their desert countries. The Serracolet alone seems justly to appreciate the utility of this animal, the possession of which he frequently prefers to that of a woman.

I have seen my beast pass several days without eating or drinking, and notwithstanding the unparalleled privations which he endured, he never slackened his pace. A few dry bamboo leaves, or a handful of grass, parched by the heat of the sun, often sufficed to recruit his strength after toilsome journeys across sandy deserts, or over steep mountains. The agility with which he ascended the highest rocks was astonishing. A large hole was at length worn between his shoulders, which we were obliged to fill with straw and mud. Notwithstanding the acute pain this wound must undoubtedly have occasioned, the courageous animal seemed to have lost none of his vigour, when after loading him with the baggage I or my Marabout mounted behind it. Long privations, sickness and fatigue, had broken his natural obstinacy; at the passage of the nu-

merous branches of the Rio Grande he manifested not the least fear. For a whole month he lived only on the grass which he browzed as he trotted along. The valuable qualities of this quadruped ought to secure him a preference to the horse, from those who travel in the interior of Africa. The Negroes esteem the small black asses most; but the red, of which mine was one, are scarcely inferior to them in strength or agility.

In the country of Cayor there are many lions, elephants, some panthers, ounces, hyænas, and several species of serpents. The raven, the eagle, the witwall, the dove, the guinea-fowl, are seen every where. Whole families of sparrows and humming birds of different colours, sport round the hut of the Negro. The rocks of Cape Verd, serve as retreats for palmated rats, the flesh of which is as good eating as that of the hare. The monkey is not common, owing to the scarcity of water. Rabbits, partridges, lapwings, fill the *lougaus*,* and the immense baobab supports the nest of the enormous pelican.

The inhabitants of the kingdom of Cayor, belong to the great nation of the Joloffs: they were formerly under the dominion of the Bourb-Joloffs, before the governor of that province made himself master of it, and assumed the title of Damel or King.

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* The millet fields of the Negroes.

The Jolofis are tall in stature, and in figure and features are remarkable for regularity and dignity. The principal diseases which afflict the inhabitants of Cayor, are the opthalmia, the itch, and leprosy, which covers those whom it attacks to such a degree as to turn them almost entirely white. The children are subject to a swelling of the stomach, which leaves them as they grow older. In the greater number, the navel, owing to the awkwardness of the midwives, is of an enormous length. At the end of the rainy season, colds and pulmonary complaints are very common. The small pox is not very destructive; inoculation, which is practised by the negroes, contributes without doubt to prevent the ravages of this dreadful malady.

The Marabouts alone practise physic, which is confined to the application of a few simple remedies, or to the composition of certain charms written on paper, which they make their patients burn and drink the ashes.

The people of Cayor are lively, very cheerful, and thoughtless, never caring about a provision for future wants. They always put off business of every kind till the ensuing day. The attachment of parents and children is reciprocal. Some are not strangers to gratitude; their friendship is cold and interested; the women are still less susceptible of that feeling; they rarely render a service without the hope of a return; thus none of those prodigies of love or friendship, so common in Europe, are to be found among them.

When the harvest is over, the Joloff Negroes remain for nine months lying on their mats, and fill up their time with conversation. Fishing is the only employment in which the seasons produce no relaxation for the inhabitants of the coast. But as idleness is honoured in these countries, just as ignorance was among our forefathers in the first ages of our monarchy, it is obvious that necessity alone impels the Joloff to labour.

The inhabitants of Africa have learned the superiority of our arms, and how to avail themselves of it. There is scarcely any of the nations of this continent that we are acquainted with, but what uses fire-arms. Gunpowder is manufactured in the Bambarra country. The natives of Cayor, however, have not entirely relinquished the arms of their ancestors. The spear and the bow still constitute the principal weapons of their armies. Not content with these implements of destruction, their warriors have also adopted the sabre and the poniard.

Their manner of making war is exactly suited to people uninstructed in this murderous art. They await their enemy behind a bush; they fire on him as he passes, and immediately run away. Sometimes, however, whole armies have engaged in close combat, and have exhibited proofs of extraordinary valour and magnanimity. I will relate, by way of illustration, two facts which occurred during the reign of one of the predecessors of the Damel or present king.

A Marabout on the banks of the Senegal, had raised the

standard of revolt, and with a view to augment his force, was desirous of joining the rebels of Cape Verd ; he had twice beaten the troops of the king of Cayor, when he met his army on the way, at the very moment when he was on the point of forming a junction with that of Dakar. The danger was imminent. The partizans of the Marabout were inferior in number; surrounded in a disadvantageous position, he did not hesitate to give battle, though his destruction was inevitable. During the action he retired for the purpose of prayer, to a hut, round which he had placed heaps of dry reeds ; when he saw his warriors fall back, and the cavalry of the Damel pursuing them towards his retreat, he set fire to the hut, preferring a lingering and painful death to the ignominy which would have been reserved for him by his king.

The other example is as follows :—The Damel was at war with the Joloffs of the kingdom of Baol, which he afterwards annexed to his own dominions. The people of Baol, secure among their woods, had declined to fight, excepting when stratagem or their position had given them a decided advantage. At length, having issued from their forests, they appeared on the plain, preceded by their king. " It is here," they cried, " that we must perish ! We have been accused of cowardice, let those who thus reproach us, imitate our example: they pretend that we know only how to run away. Let each of us then make it impossible for him to save himself by flight." At these words each man filled his wide

trowsers with sand, and thus encumbered fell on his knees, and began to fire. The combat continued till their ammunition was expended. Baol lost all its warriors on the field of battle; and the king of Cayor, though he saved a few, left behind a still greater number.

The sovereign of Cayor possesses absolute power over the lives and property of his subjects, who call themselves the slaves of the Damel. The kingdom, nevertheless, is under a feudal system; and the Damel's orders are often resisted. One of his most powerful subjects, knowing that the king designed to take his life, appeared before him with a retinue of four hundred men, declaring that he never went abroad without that number of attendants. The tyrant had ordered a deep pit to be dug at his feet, and covered with a mat; he desired the chief whose destruction he meditated, to seat himself on the mat, but the latter guessing the perfidious intentions of the despot, thus replied: "Damel, I am thy slave, and worthy of reposing only in the dust upon which thy feet have trod." By this adroit answer he avoided the fate prepared for him.

When a Damel wants a horse of great value, he sends for the general of his army: "Go," he says to him, "thou knowest that such a village contains more than one of my enemies; go, let fire and sword soon deliver me from them." The general agreeably to the orders given him, plunders and lays waste,

and the captives whom he seizes serve to pay the price of the horse which the king requires.

All the Joloffs who inhabit the kingdom of Cayor, have the head and upper lip shaved, but wear the beard long; their dress is very simple, for all that is useless becomes troublesome in this scorching climate. Two pieces of cotton cloth compose the apparel of a Negro; one is tied round his waist, and hangs down below the calf of the leg; the other thrown carelessly over one shoulder leaves the other uncovered. The chiefs wear wide breeches of a yellowish colour, and a cotton shirt in addition to the two pieces of cotton stuff. The dress of the women is equally simple; covered from the knees to the bosom, the rest of their body is naked. If they throw a cloth over them, it is to enable them to carry their children at their backs. Necklaces and bracelets, of gold and silver, are the only distinctions of the higher ranks; but whether slaves or mistresses, they all labour for their common master.

The food of the Joloffs is not less simple than their dress; frugality also prevails in their cookery; couscous, and occasionally milk, or fish, are their only dishes. They make but two meals a day, one at sun-rise, and the other at sun-set. I have already observed that they feed themselves with their fingers.

Riding, and exercising with fire arms, are their diversions; but dancing is their favourite passion; every thing is neglected for this amusement. No sooner does the *griot* sound

his drum, than every one is animated, and tries to follow the movements of the instrument by a thousand contortions made in cadence. The dancers keep time by clapping their hands. The spectators, to encourage them, throw their garments at their feet, as the most signal token of admiration. Lasciviousness presides over these sports. The ball commences with the night; the moon furnishes light, and day-break puts an end to it, and invites the musicians and dancers to repose. Can we give the name of marriage to a union that is almost fortuitous, where a man forsakes one day the wife whom he has taken on the preceding? Modesty is not a conspicuous virtue among the women of this country; all their actions announce that they have not the slightest sense of it; they even bathe in public without any covering; while the men perform their ablutions in private.

The education of the children cannot fail to be extremely vicious, when they have such baneful examples always before them. There is more decency, however, among the boys than the girls; a difference which proceeds from a very natural cause; the former are under the superintendence of their fathers, or shut up in the schools of the Marabouts, while the others are abandoned to the care of their mothers, by whose principles and conduct they are consequently influenced,

In the kingdom of Cayor, as well as in almost the whole of Nigritia, uncles shew the same affection for their nephews as for

their own children: it is even known that in some monarchies, the crown is conferred on them to the prejudice of the latter.

Though the Negroes endure without complaint the privations and other hardships attached to human life, they manifest extreme sensibility, but perhaps it may not be real, for the loss of their parents. For whole days they utter lamentable groans, and to have merely known a person, imposes the obligation of weeping and sobbing at his death.

Besides these tokens of grief evinced by the Negroes of Cayor, when they lose those whom they have loved, they endeavour to preserve their bodies from the wild beasts, by which they might be carried away. Every grave is covered with thorny shrubs, which in time form impenetrable bushes. These verdant tufts are durable monuments of the pious motive which has scattered them over plains parched by the heat of the sun, and they are beneficial to the country; for under their shade spring up the seeds of trees, which may, perhaps, in time produce a forest.

The Joloffs are extremely kind to their slaves; they take as much care of their children as they do of their own; they rarely strike them, and never impose upon them tasks that are beyond their strength.

The slaves of the Damel, proud of the favour of their king, would often presume upon it, to commit odious outrages upon the other Negroes, were they not obliged to place fetters

over their beds to remind them that their chains will be rivetted on anew, if they are guilty of any act of tyranny towards free men.

Every nation has its prejudices: one of those which the Joloffs have preserved to this day, and which is common to most of the neighbouring Negro tribes, is so thorough a contempt for blacksmiths, weavers, shoemakers and *griots* or musicians, that even a slave will not marry a woman descended from a family which has exercised one of these professions. The *griots* are even excluded from the honour of burial among the Joloffs. Their bodies are deposited in hollow trees; for the general notion is, that if a *griot* were to be interred in the earth, the crop of millet would be sure to fail.

The Negroes preserve their pedigrees with care: they are very proud of their origin, and never degrade themselves by marriages with persons of inferior rank. Mahometans rarely unite themselves to the daughters of Pagans.

The huts of the Joloffs are extremely simple, but compactly built, and most of them afford shelter from rain. They are constructed of rushes only, and a door of straw is their only safeguard. The walls are so slight that people may converse through them. The form of these habitations is circular, and at a distance, the huts of the villages of Cayor might be mistaken for bee hives; you are obliged to stoop in order to enter. Every Joloff, however poor, has at least two huts; he sleeps in one, and the other serves for a kitchen. Notwith-

standing the carelessness of these people, fires are very rare; and the pliant mass of these huts, withstands storms by yielding to their fury. The furniture consists of a few mats, on which the Negroes sleep. A cauldron of iron, or more generally of earthen-ware, a few calebashes, and a wooden mortar for pounding millet, constitute the whole of their culinary utensils.

Beyond the precincts of their villages, the Negroes elevate large rush baskets on stakes; in these they keep their grain, and such is the respect paid to the right of property that these stores are never violated.

The commodities which serve as standards for the value of others in their dealings by barter, are cotton cloths and millet; but the traders who visit St. Louis and Goree have learned the value of silver. For this metal only they in general dispose of their cattle or horses to Europeans; they nevertheless prefer the English copper coin, because, as it requires a larger number, and a greater weight, to represent the same value in piastres, they imagine themselves so much the richer. The silver which they carry into the interior of their country, is used for making trinkets. For the cotton cloths made by the negro weavers, they pay in millet, and the blacksmiths are paid with cloths. Gold, amber, and coral, are given in exchange for slaves, and the latter for horses and oxen.

If any important business requires long deliberation, or

if the fate of a culprit is to be decided, the council of elders is assembled, and the majority pronounces upon the guilt of the accused, without decreeing the punishment; for the village chief alone has the right of life and death.

To ascertain if any one is justly accused, the blacksmith makes a piece of iron red hot; this is applied to the tongue; if he manifests any symptoms of pain, he is declared guilty; if, on the contrary, the iron does not make any impression upon him, he is acquitted.

If a free man violates a female slave, she is set at liberty, and the offender is obliged to pay the price of a slave to her owner.

Mahometanism is making daily progress, and will soon become the only religion of the country of Cayor. The court alone remains attached to a Paganism more favourable to the passions. The circumcision practised among the Joloffs, even by the Pagans, the public schools kept by the Marabouts and frequented by all children, and that inviolability which renders the persons of the Mahometan priests as sacred among the Pagans as among the followers of the Koran, are three causes which must powerfully concur to extend Islamism among these people.

It is impossible to find more faithful observers of the external forms of their religion, than the Mahometan Negroes. They rise several times during the night to chant chapters of

the Koran, and a part of the day is spent in repeating prayers on a long chaplet, suspended from their girdle.

The Mahometan priests enjoy an almost unlimited authority. They alone communicate with the Deity, and interpret his will, which they turn to the account of the object which they have in view. They have so artfully contrived to excite in the minds of the Negroes, a blind confidence in the papers which they call *gris-gris*, on which are written Arabic prayers, that not an individual is without them; the very horses are covered with them, and they are enveloped in the most costly stuffs. Before a man sets out on a distant journey, he applies for a *gris-gris*, and pays for the charm its weight in gold. The Negroes assert that this precious talisman is a safeguard against fire-arms, and it is introduced into the crowns of kings.

Two conditions are indispensably necessary to procure admission into the class of Marabouts, an irreproachable character, and an acquaintance with the Arabic language. The candidate ought to know several chapters of the Koran by heart, and to combine with these acquirements a knowledge of certain Arabic books, which treat of the history of the world and of arithmetic. The Mahometan priests are always called upon to divide inheritances.

The Marabout who with this profound erudition possesses the talent of composing in the Arabic language, for the

Negroes never write in their mother tongue, has a right to wear a scarlet cap. They then give him the title of *Tomsire* or *Alpha*, which signifies Doctor, in the Poula language. But notwithstanding, the cap which some Marabouts wear cannot prevent the tips of the ears from being perceived.*

Boukari told me, that having one day called at the house of a Marabout, he at first conceived a great veneration for him, on account of the sign of wisdom which adorned his head, and he accosted him with the usual Arabic salutation: "*Eich halkoum maoulana.*" The pretended doctor, supposing that he was speaking Joloff, replied: "I do not understand you." All present laughed at his mistake and ignorance, and he was prevailed upon to relinquish a distinction to which he had no claim.

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* This alludes to the French fable of the ass, who covered himself with a doctor's cap.—T.

CHAPTER III.

Arrival in the Country of the Bourb-Joloffs.—The Author's Visit to the King.—His Reception.—He sends back two of his Companions. —Finding it impossible to pursue the Route of Oulli, he takes that of Fontatoro.—The King gives him a Guide.—Description of this Guide.—Manners of the Joloffs and Laanbes.

Feb. 10. THE chief of Bahené, before he allowed us to depart, did not fail, according to the general custom of the country, to enquire the object of my journey. I told him I was going to purchase gold in Oulli: satisfied with this answer, he permitted us to continue our journey, and we took the way to Tiarkra. The inhabitants of this village, who had never seen a white man, examined every part of my clothing with great attention; but their admiration was, above all, excited by my double-barrelled gun, "We are only beasts," they cried in the excess of their astonishment. Whilst the men fixed their wondering looks on my weapons, the women contemplated my features; some expressed a sort of admiration, but the greater number manifested nothing but horror. One of them, not-

withstanding the length of my beard, enquired if I was a woman, probably conceiving, that my fair complexion was not sufficiently masculine.

These circumstances engaged my attention and made me forget my fatigues; I felt pleasure in observing the impression made upon these good people by the presence of a white man; I laughed at the reflections and tales which the wiseacres of the village would make on our manners and customs; their ignorance amused me. How much must ours divert the Turkish or Persian ambassadors who visit our country! I am sure they cannot think us less ridiculous than the Negroes by whom I was then surrounded appeared to me.

When the heat had abated, we resumed our march. I stopped on the way at a well which was digging, and was not a little surprised to hear the workman at the bottom singing a song in praise of me; it was a very unexpected honour, and of the most delicate nature; it therefore deserved some reward. I gave a tobacco leaf to my panegyrist; had I loaded him with gold, he could not have been more lavish of his encomiums. As I galloped off to rejoin my people, who had advanced before me, a shepherd cried out to me not to go so fast, lest I should be taken for a Moorish robber, and shot. I congratulated myself on having relinquished my Moorish costume, which would have exposed me to a thousand dangers among a nation which detests those banditti.

The village where we passed the night was inhabited by

Poulas, whose astonishment at my appearance was unbounded ; one woman declared that I must doubtless live at the bottom of the earth, " for," added she, " I have never seen men of such a strange colour as that ;" and finishing with a cry of horror, she covered her face with her cotton garment and ran into her hut. Among the Poulas, however, I often met with men almost as white as myself. At this village one was presented me as belonging to my race. His features and complexion were really similar to ours ; and from an attentive examination, I was convinced that he was not an Albino.

February 11th. My departure was for a long time delayed by a great number of women, who by turns steeped the bit of my horse in water, which they made their children drink in order to remove their coughs. We passed through several small villages before we arrived at Pampi, the residence of one of the sons of the Bourb-Joloffs ; but as his character excited some apprehensions in my mind, instead of entering the village, I began to make a circuit with my guides, for the purpose of avoiding it.

We had not proceeded a hundred paces, before a troop of men came after me with a message that the prince wished to see me : all the reasons that I alleged to elude this visit, were of no avail with these envoys. Having therefore left my ass and my merchandize in the road, I reluctantly returned towards Pampi, accompanied by my Marabout. The prince expressed great satisfaction at my compliance ; desired me to

sit down on his bed, and placed himself on the sand at my feet. After enquiring the purport of my journey, he ordered his wives to be called, that they might come and salute me; he then used the most pressing intreaties to induce me to stay with him a few days; he assured me that I should not be at any expence, that he would provide for my horse and people, and while he thus addressed me, he kindly pressed my hand. At last, seeing that I was absolutely bent on going, he himself came and held my stirrup as I mounted my horse, and conducted me to the place where I had left my baggage. Four grains of coral, and four leaves of tobacco, composed the present which I offered to the son of a king; and he was so pleased with this gift, that during the whole time we were together, he never ceased to praise my liberality. We then passed through Caignac, and in the evening were received with hospitality at Tioën by the village chief, a friend of my Marabout's.

February 12th. For some days past the cold had been very sharp, and it was not long before I perceived that there is something more than heat to be dreaded in Africa. The check given to perspiration threw me into a violent fever, which obliged me to stay at Tioën. Without physicians, and without medicines, I trusted in Providence alone to save me. Some bottles of infusion of tamarinds, a regimen I have always adopted, allayed the violence of my disorder. The attachment which my Marabout, Boukari, felt for me, made him extremely uneasy about my situation. He quickly traced

some magic characters in the sand, which, by enabling him to presage my speedy recovery, restored his usual composure. My host, whose principles did not exactly coincide with those of our medical men, threatened me with death if I did not eat; and his wife, who regarded the decisions of her husband as oracles, in pursuance of his prescription, was busily employed ever since the morning in preparing for me a mess of boiled millet, mixed with sour milk and tamarinds. These good people came every moment to my hut, to enquire how the white man found himself. The husband heaped clothes upon clothes upon me, whilst the wife kindled a fire in my hut. Neither did she confine herself to these kind attentions, for she even made me a proposal which has often been addressed to me since: she offered me her daughter in marriage. The patient shivering with ague feels no very strong desire for such a connection; therefore notwithstanding the importance of the proposed match, I thought proper to reject it.

I was somewhat embarrassed to decide which way to proceed, for on every side I perceived real danger or even death. The route to the south-south-east was occupied by the sons of the king of Salum, who were represented to me as extremely rapacious. To the east there were deserts of five days journey wholly destitute of water; and to the south-east the country was inhabited by wandering Poulas, who would not hesitate to murder a man for the sake of the piece of cotton which forms his garment.

February 13th. I awoke my people before sun-rise, for their ablutions and prayers always detained us at least an hour every morning. I had determined to pursue the route to Salum, but perceiving that it conducted me to the west, and that I should lose a great deal of time in penetrating on this side into Oulli, I retraced my steps, and resolved to turn eastward. Boukari and my host then conjured me not to take a route so full of danger. "Thy life is dear to us," said they: "ours would there be free from peril, but we would not wish thee to sacrifice thine." Moved by the affection which these honest creatures evinced for me, I directed my course east one quarter north-east, with a view to visit the Bourb-Joloffs, and to solicit an escort. On my way I avoided entering several small villages, where there were no Marabouts, and in general, I scarcely ever stopped in places where I knew that there were no Mahometan Negroes, because I ran more risk there than in the others; the Pagan Negroes being more addicted to pillage and drunkenness than those who are converted to Islamism. It was near six o'clock when we arrived at Pacour where we intended to sleep. This village belongs to one man, who has peopled it with his slaves; their number already considerable, is constantly increasing. In times of famine he has bought these families with the produce of his lands, and under his paternal protection they all live in abundance. Their labour augments his wealth, and furnishes him with the means of doubling the number of his

slaves every year. This village of Pacour is one of the most beautiful that I have met with. Surrounded by quick hedges pruned with care, shaded by a small wood of mimosas arranged in the form of diamonds, it resembled a park enlivened with cottages. When I appeared, the slaves thronged round me, eager to be the first to render me any service in their power. Although their master was absent these kind Negroes after a little consideration resolved to lodge and feed me, expressing the regret their master would feel at having missed the opportunity of seeing a white man, and receiving him in a manner worthy of his rank. These certainly were not the sentiments of barbarous slaves. But if the conduct of these Negroes towards me proved the goodness of their own hearts, it reflected not less honour on their master. He must doubtless treat them with kindness, since the condition to which they were reduced had not stifled the excellent disposition with which nature had endowed them.

February 14th. A few glass beads satisfied my generous hosts, and I pursued my route to the north-east one quarter north, across a well-wooded country. The forests were in general full of gum trees. Every instant we saw herds of antelopes, which fled with incredible swiftness, and the paths were strewed with ostrich feathers, which indicated the passage of those birds. These woods appeared so agreeable that I halted to take our frugal repast in their shade ; and I availed myself of this repose to put my journal in order. Whilst I

was thus occupied some travellers passed. Astonished at seeing a white man in their forests, they seated themselves by my side, and familiarly entered into conversation with me on the subject of my journey.

In the various countries which form the interior of Africa, there is no regular police; but every individual performs its duties; for wherever he goes, the traveller is asked his name, that of his family and the place of his birth; this is the customary salutation. By refusing to answer he would excite suspicion, and might even compromise his liberty. The Bible and Homer furnish us with examples of this ancient custom.

On leaving the woods I perceived Ouamkrore, the capital of the dominions of the Bourb-Joloffs. It is, however, only a village, although very large, and the most considerable in the kingdom. It is situated in a plain, which is completely open. One of the king's slaves eagerly offered me a lodging, desired his mother to prepare a hut for the king's guest, and went out. The old woman who was advanced in years, could not remove her eyes from the stranger; consequently the hut was not ready when her son returned. The harshness with which he reproached her, proved to me, that old age is frequently not more honoured by these people, than it is among civilized nations.

The king was soon apprised of my arrival. Some declared that I was a Mulatto, others assured him that I was a Moor. In order to decide the point, he sent one of his aides-de-camp

to request our attendance. We first passed through a straw hut, the door of which was made of planks cut with a hatchet; we then entered a court with a similar door, and saw the king seated under a tree on a sheep-skin. This sovereign amused himself by sometimes rolling small fruit between his fingers, at others in smoking. A slave respectfully covered his expectorations with sand. I seated myself before him with my hat on, and my gun at my side. A numerous and silent circle formed around us; all eyes were soon fixed on me. The Bourb-Joloffs was an old man of low stature; his open countenance announced a frank and sincere disposition; nothing distinguished him from other Negroes, except that his subjects saluted him on their knees. His white tunic, the sign of royalty, was falling to rags. He had nothing on his head, which was completely bald.

The monarch addressed several questions to me; he particularly asked if I had brought any brandy; I replied that I had not. He then enquired the object of my journey. "There is no gold then in thy country!" cried he, when he learned I was going to Oulli. "Thou wishest for a guide," added he; "thou shalt have one to-morrow." The visits paid by a European traveller to an African sovereign are always the more tiresome, as even these black princes have an etiquette which must be observed. The pride of a white man is hurt on account of the distance at which he is obliged to keep from the prince. Besides, these kings very rarely address them-

selves directly to a stranger, whom they suppose to be ignorant of their language. Their dignity requires them to employ the medium of an interpreter. After some minutes spent in scrutinizing my person, the Bourb-Joloffs ordered me to be conducted back to my hut. In the evening an ox was killed in honour of my presence. This good cheer enlivened the spirits of our hosts. I was the first subject of conversation; they then talked of the Moors, whom I so much resembled. Each was eager to recount the dangers which he had escaped from these people. One related the courageous defence he had opposed to a sudden invasion of their troops; another deplored the fate of a hamlet, all the inhabitants of which were carried off in one night by these banditti. The kingdom of the Bourb-Joloffs is really one of those which are most exposed to their depredations. This nation treats the Negroes like brute animals, they allow them to herd, as it were, in the Ouallo, and the provinces inhabited by the Joloffs, and when they want slaves, they drive them off from these countries, the kings of which never take vengeance on the plunderers.

February 15th. Wishing to set off during the day, I repaired at an early hour to the hut of the king to apply for the promised guide. The Bourb-Joloffs was still in bed. I waited a considerable time, until his sable majesty had risen. At length I saw him go out. He desired me instantly to attend him to the hall of audience. As I had presents to

offer to the king, the door was latched. After the customary salutations, I seated myself on a plank, and amused myself by surveying the ceiling of this thatched palace, covered with soot and cobwebs. Four muskets composed its principal ornaments. The Bourb-Joloff's was reclining on a bed of rushes; I presented him with a grain of amber and ten heads of tobacco. The king consulted a long time with his favourite what present he should make me; he then searched in the coffers which were near him for something which would be most likely to please me, and at the same time to shew his munificence. At length he presented me with a pair of stirrups, which I accepted. He did not, however, return me any positive answer respecting a guide. The custom of these kings and even of the Negro chiefs, is to make those who solicit a favour, wait a long time for their decision; hoping by these means to obtain fresh presents.

I returned to my hut exceedingly chagrined at this delay. Some minutes afterwards, I received a message from the king, who again sent for me: his court was this day more noisy than usual. The persons who were present spoke very loud. They disputed; they threatened one another; I did not know the meaning of this bustle, at which I began to be alarmed, when I perceived the courtiers trying to divert the monarch, some by their jokes, and others by relating to him what they had learned respecting my mode of life. The king seated me by his side, and examined with attention every part of my dress.

the seams of which appeared to astonish him. Sometimes he raised one of my arms, sometimes one of my legs; and if I had suffered him, would have entirely undressed me, to satisfy himself that my clothes were not sewed to my skin. He then asked if the king of the white men was as powerful as himself; enquiring particularly the number of his wives. "He has but one," I replied. "And thou boastest to me of his riches," replied he; "what is the grandeur of a sovereign who is not even able to keep several wives?" He did not suspect that the whites had horses, and his astonishment was extreme when I told him, they were so common, that the coverings for our legs and feet were made of the skins of those animals.

Notwithstanding the favour his majesty did me of pulling my hair, and taking me by the nose to measure its length, I retired very much shocked by such liberties. During our interview I had endeavoured to explain to him the advantages which he would derive from collecting and sending to St. Louis, on his own account, the gum which the Moors procure from his kingdom. He approved my advice; but in Africa as in Europe, a project adopted with eagerness is often quickly forgotten.

February 16th. At sunrise the king's *griot* awoke me with his songs; he was accompanied by a great number of female singers. I dare not repeat the excessive panegyrics which they bestowed upon me; they called me Son of the

King of the Whites, they praised the beauty of my shoes and of my hat; all the negroes were enraptured with the honours that were paid me; they seemed to be in a state of intoxication, all their motions were convulsive; they shook their heads, shut their eyes, and in the extacies caused by the guitar of the *griot*, they exclaimed: "Ah, how exquisite!" There are, perhaps, no people in the world so passionately fond of music as the Negroes. To get rid of the minstrel and his female companions, I gave them a few leaves of tobacco; this present appeared so mean, that they considerably lowered the praises of which they had before been so lavish.

I had long perceived that the affection of my Marabout for his son rendered him timid, and that he hesitated to expose himself to new dangers, for fear of involving his son in them; this did not agree with my projects, I therefore declared to Boukari, that he must chuse between his duty and paternal love; that he must quit me, or send his son and slave back to Senegal. "Thou knowest," said I to him, "that I have devoted my own life; no danger can stop me in my enterprize; it is possible that thy son may fall sick, and thus retard our progress; besides, the number of persons that I have in my train, excite a notion that I possess great wealth; this idea may rouse the cupidity of the Negroes, and expose me to perils; depart then with thy son, or proceed alone with me." Several hours passed before Boukari gave me a positive answer, but seeing me determined to

adhere to the resolution I had taken, he thus addressed me: "I will remain faithful to my oaths; my heart feels, I confess, the deepest anguish at parting from my son, who will nurse me if I fall sick? But since thou insistest on his return, I consent that he shall go." I then gave the two youths one of my asses and some merchandize, to enable them to return to St. Louis.

February 17th. There were now only two of us left to continue our journey; I mounted my horse, and Boukari drove the ass before him.

According to the advice of my host, I went to take leave of the Bourb-Joloffs, and called him my father, which flattered him exceedingly: one of his slaves was desired to accompany us to Medina, and to my great astonishment, he sent an order to the chief of this village, to furnish me with a guide into the Foutatoro country; this attention on the part of the Bourb-Joloffs, was the more remarkable, as I had made him only a small present; another inhabitant of Medina had received an order to lodge me and supply me well with provisions.

Our host, conceiving himself to be inferior to us in dignity, refused to eat with us; for custom in Africa forbids the master of the house to eat with his superior, even when he entertains the latter. If the host is a rich or powerful man, a stranger does not presume to invite him; if he is the stranger's equal, he puts his hand into the calebash, and invites his guest to do the same.

I passed the day at Medina, where I heard a *griot* chanting my praise, crying out to the assembled people: "Here is a white man, who has seen the greatest kings on earth, the Bourb-Joloffs and the Damel; let his name be celebrated wherever he goes!" While the *griot* was playing on his guitar, Boukari and another Negro consulted some characters which they had traced in the sand to ascertain the issue of our expedition; the answer of fate was in our favour. We had arranged to proceed to Foutatoro with a caravan of Joloffs about to depart for that country, and which was to assemble at Medina; but it was not yet ready to set out, and this detained me two days in this village.

As I had now no slave to take my horse and my ass to the water, I went with them myself. After descending the little hill on which Medina stands, we crossed a wood of gum-trees, whose flowers perfumed the air for half a league; we then passed through some fields of millet; a thick wood which we entered, bounded this pleasing landscape. Having wandered for some time in the mazes of this natural labyrinth, we perceived a great number of wells, round which flocks were assembled. My unexpected appearance dispersed both the animals and those who attended them; and availing myself of their fright, I took possession of one of the wells, and watered my beasts.

My host who had accompanied me, recalled the runaways, and I soon saw myself surrounded by a crowd of Poula

shepherds. These wandering people, habituated to rove about in the woods, appeared stupified at seeing me. Every movement which I caused my horse to make, put them to flight like a herd of antelopes.

The coolness of the place, and the abundant supply of the water, induced me to remain there the rest of the day. Large tamarind trees, and enormous baobabs shaded the wells, and rendered them impervious to the rays of the sun, which therefore could not scorch the grass, that was of a beautiful verdure. The Poula shepherds, though not so fair as those of Gessner, were not less gallant; for while their flocks wandered in the woods, they filled with water the calebashes of the young maidens, who came from the neighbouring villages, and who were unable to draw it from wells of such depth.

The distance at which these wells are situated from the villages in this country will certainly appear extraordinary; but if they were nearer, the inhabitants would destroy the trees which are one of the causes of the abundance of water, from the humidity which they constantly keep up in the ground. It is, perhaps, from having formerly cut down these valuable trees, that they are obliged to have their wells so remote from their habitations.

February 18th. Medina contains a great number of dyers. They make ashes with millet, straw and wood, put them into a vessel filled with water, then throw in the indigo, and when they have stirred this mixture, they steep in it the stuff they

wish to dye. This very simple process does not produce a good blue, The Medina Negroes also dye considerable quantities of cotton stuffs, green.

The Marabout, Moutoufa, who was given me for a guide, could not depart on this day. Moussa, one of the sons of the Bourb-Joloffs, had carried off the sister of this Marabout, and absolutely insisted on making her his wife; but the disciple of Mahomet, fearing lest his future nephews might be brought up in Paganism, and learn to drink ardent spirits like their father, had refused the honour of the intended alliance of the prince with his family. He had therefore gone in quest of his sister, with a view to conduct her into the Foota country. His efforts were in vain, for his sister, blinded, either by love or ambition, shared the passion of the prince; she was deaf to all the representations of the Marabout, and the poor Mussulman was obliged to leave her in the power of Moussa. I received a visit from the latter who remained a long time in my hut. I made him a small present, which so much pleased him, that he offered me one of his daughters, a girl of eleven years of age, for a wife. But he wanted a portion for her, and expected me to pay it. He demanded a barrel of brandy. Thus I might have become a prince, nay even, perhaps *king* of the Joloffs; if, as I suppose, the Salic law does not exist in their kingdom.

During my stay at Medina, I received the visits of several Poulas. Spread through almost every Negro state, they lead

an entirely savage life, and are solely engaged in attending their flocks. They generally reside in the forests, where they dwell in huts—sheds constructed with branches of trees, over which they throw some straw. Their astonishment at the sight of me was inexpressible. They thought me so extraordinary a being, that they asked me incessant questions, to ascertain if, like them, I belonged to the human race. One enquired if I had a mother, supposing that I came from the bottom of the ocean ; for the Negroes distinguished me from the Mulattoes, saying, " This is a white man of the sea." Another was astonished that a white man could ride a horse. A third even went so far as to insist, that Nature had refused us the ordinary means of propagating our species.

The Poulas of the kingdom of the Bourb-Joloffs, have all long hair, somewhat woolly ; their features resemble ours, especially among those who are of a copper colour, but their lips are rather thicker. The women are pretty when young, but disgustingly ugly after they have had children. The young boys generally have handsome faces. The men wear breeches that reach to their knees, a cloth across their shoulders, ear-rings, and necklaces of beads. Sometimes they put ostrich feathers in their hair, which they twist in the form of a helmet. The dress of the females resembles that of other Negro women ; their heads, necks, and arms, are loaded with glass beads. These Poulas possess muskets, but the greater number are armed only with lances, and poisoned

arrows. They are all Pagans, and bear a violent antipathy to Mahometans.

February 19. It was high time for me to depart; for the people of the village already began to complain that my presence prevented the children from attending to their usual occupations. The mothers often came to inquire when I should leave Medina. I set out early in the morning, accompanied by three Marabouts and several other Negroes, who, as well as myself, intended to wait at the last village of the Bourb-Joloffs for the remainder of the caravan, with which we purposed travelling.

The way we took to reach Kaiai rose along the side of a very abrupt mountain. In the bottom of the valley, we observed traces of the torrents which had descended from the neighbouring heights. The sand which they had carried along with them is as red as fire. These valleys are mostly destitute of verdure. All at once I saw a Joloff, who was employed in tilling the ground with his children, running towards us. "My poor white man," said he to me, "if thou art going among the Bambarras, persuade them to destroy the kingdom of Almamy, and the whole race of Marabouts." It is easy to suppose that my companions were extremely exasperated at the address of this Joloff, but they durst not reply. When he was gone they merely observed: "The fellow is drunk; his threats only excite our contempt; for we could have pierced him with our lances."

The antipathy which exists between the followers of Mahomet and those of Paganism is such, that they rarely ally themselves by marriage, and never dwell under the same roof: when they reside in the same village, they often place their huts at a great distance from each other.

At Kaiai, my arrival again excited general curiosity. The Negroes quitted their work to see me; the women ran before my horse, crying, "Here is a white man." Some imagined that I had no skin, because they saw the blood through it; others supposed I could not walk, alleging as a proof, that I was on horseback; while others again shook me by the hand. My horse also shared their caresses. Several presented their children to me, and perceiving that I treated them kindly, every moment exclaimed; "It is not true then that you buy them to eat!"

My Marabout was unable to answer all their questions, for every thing about me appeared wonderful: sometimes, however, my presence produced quite a contrary effect, as I have already related; every one fled at the sight of me, crying out: "It is a Moor! It is a Moor!"

Our host at Kaiai, received us with a munificence unexampled in this country. We were fifteen in number. He supplied us with food until we were all satisfied. It is difficult to conceive the delight of my companions on seeing the wooden bowl filled with fresh milk, which is very dear in Africa. Such was their joy, that during the rest of the journey, they

never ceased talking of the generosity of the chief of Kaiai. He furnished us all for our further journey with calebashes full of milk. As a reward for his hospitality I gave him two gun-flints, and my Negro companions confined their acknowledgment of his services to thanks. He was probably satisfied, for after treating me so well, he followed me on horseback for half a league, entreating me to remain with him. The path which conducted to Krokrol, the last village of the country of the Bourb-Joloffs, on the frontier of the Fouta country, passes between two hills of considerable height, and well wooded. The soil is a red sand, calcined by the heat of the sun.

We were very much fatigued when we arrived at Krokrol, situated on the summit of a mountain. Notwithstanding the smallness of the village, every one of our party was lodged for the night, and the chief hastened to welcome me to his own house.

February 20th. We made every preparation for entering this evening the deserts which form the frontiers between the country of the Bourb-Joloffs and Foutatoro. In going to the well to fill my two leathern bottles, I was accompanied by a Negro armed with a lance and a gun. The people here never go abroad without this precaution, as they are exposed either to the attacks of the Moors, or of wild beasts. The well of Krokrol is thirty-six fathoms deep; it is dug in a soil which contains a great quantity of petrified shells.

The kingdom of the Bourb-Joloffs is bordered on the east

by Foutatoro, on the south by Oulli, on the west by the states of the Bourb-Salum and of the Damel, and on the north by those of Brack. It was formerly the most extensive empire in this part of Africa, and its king still enjoys a degree of pre-eminence among the other sovereigns of his colour, who prostrate themselves whenever they address him.

The Joloffs as well as the Poulas probably inhabited the fertile plains of Numidia or Mauritania, before the invasion of the Saracens. On the arrival of those conquerors, they crossed the desert, and thus placed the Senegal between themselves and the followers of Mahomet, supposing it to be an insurmountable barrier. The country where they took refuge, without being very fertile, would afford great resources to a more industrious people. Their forests are filled with gum-trees, but they allow the Moors the benefit of them. Millet, cotton, and indigo, grow abundantly in their plains.

From the sea coast, the ground rises imperceptibly as you proceed eastward to the frontiers of Foutatoro. There is no appearance of stone throughout this tract on the surface of the soil, which is composed of extremely fine sand; but at the depth of thirty or forty fathoms is found a stratum of ferruginous stones, resting on beds of others, which are calcareous.

The ground ceases to rise on entering the deserts which separate the country of the Bourb-Joloffs from Foutatoro. The latter therefore forms the first plain of this part of Africa, proceeding from west to east.

The government of the Bourb-Joloffs like that of all the neighbouring kingdoms is feudal. The monarch nevertheless possesses despotic authority, which he owes, like all other African sovereigns, to the great number of his slaves. The country of the Bourb-Joloffs contains more Pagans than Mahometans. The latter are held there in high consideration in consequence of the mildness and toleration which they affect; but they would probably prove very different, if their sect were to become more numerous. The religion of the Pagan Joloffs is pure fetichism; a tree, a serpent, a ram's horn, a stone, scraps of paper covered with Arabic characters, or any objects equally insignificant, are deities with them.

The Negroes when they fight with Negroes are brave, but the shadow of a Moor makes them fly; such is their dread of that nation. Their only tactics consist in falling unawares upon their enemy; each party retreats after having carried off a few prisoners, for in their estimation, blood fetches too high a price for them to shed it wantonly. Accordingly, when I related to them that our fields of battle were covered with thousands of slain, they could not conceive how Europeans could massacre men, since it would be so much more profitable, as well as more humane, to sell than to kill them.

Wars between nations are rare. The kings alone make incursions into the territories of each other, for the purpose of obtaining slaves. It might be said that they have mutually engaged to plunder reciprocally the countries not under their

dominion, and by enriching themselves with these depredations, to avoid that hatred which would eventually overthrow them, if they were themselves to ravage the possessions of their own subjects.

The king, however, sometimes robs his subjects, or carries them off, and sells them to procure arms and horses. Slavery is the punishment of theft; insolvent debtors are also subjected to the same fate.

Two pieces of cotton cloth, one of which is fastened round the waist, while the other is thrown over the shoulders, constitute alike the dress of the men and the women. Whether Pagans or Mahometans, they take several wives.

Love has rarely any share in the marriages of the Negroes. Wives are bought; and marriage is an object of speculation with parents. Is it possible for a girl who is sold to love? Slaves in the huts of their husbands, they nevertheless make faithful wives; but the Negroes accuse them of being cold and selfish. Their fathers give them no dowry, and they make a profit of their charms to secure to themselves a subsistence in case they should be repudiated. Marriage was often the subject of the questions which the Negroes addressed to me. They considered us unfortunate in being allowed to take but one wife; the Negro women, on the contrary, were of opinion that it was a very wise law which imposed this restriction. I had always imagined that a man must necessarily be miserable amidst the disputes which jealousy could not fail to kindle

among his wives; but among the Negroes, the husband is the prime mover of these dissensions. The desire to please him, and to win his good graces, urges his wives to give him all they possess.

In this part of Africa, both Pagans and Mahometans place their children under the tuition of the Marabouts. The reverence of children for their fathers is unbounded, but they pay little respect to their mothers. The younger brothers are submissive to the elder. Children are never admitted into the presence of their parents during meals; they are content with their leavings. There are some, who, arrived at a more advanced age, support their parents in the decline of life; and without being compelled to do so by any written law, they religiously fulfil this first duty imposed by nature.

Among the Joloffs and the Poulas, on the death of the father of a family, his property is divided into eight parts, seven for the children, whatever the number may be, and one for the wives whom he leaves behind him. If the deceased has no children, his property is divided into four parts; three for the collateral heirs, and one for the wives. On the death of the mother, they divide what she leaves into two parts, one for the children or collateral heirs, and one for the husband. When the king dies, public opinion is often divided between his eldest son and his brother; but the latter is almost always chosen, in order that the supreme authority may be transferred to a branch less powerful from

its wealth than that of the late king, and whose despotism there may be the less reason to dread. The ties of friendship are rare among the Negroes, we find no example of a person sacrificing himself for his friend.

Hospitality is so generally practised among the Negroes, that it is not regarded by them as a virtue, but as a duty imposed on all mankind; they exercise it with a generosity which has no bounds, and do not even make a merit of it. When a stranger arrives in a village, he applies to the chief, who lodges him in his own hut, or if it is too small, orders another inhabitant to receive him: and rarely solicits any return. When a stranger has once supped in a hut, he may remain there a whole month, without receiving any intimation that he is considered troublesome. If the chief is absent, the traveller goes to the market place; he does not remain there long, before an inhabitant comes to invite him into his hut, which he generally gives up entirely to him. If he is poor, and cannot make a separate provision for his guest, he shares his meals with the stranger.

Mildness and moderation generally pervade the conversation of the Joloffs When the Mahometans would reproach a passionate man, they say: "He is a Pagan."

Slaves are numerous among the Joloffs, but they are so kindly treated that they seldom think of running away. It is not uncommon to see free men eating with slaves; the latter, when born in the hut, are never sold, that is to say,

unless they have committed some serious crime. They are well fed, and no labour is required of them but what they can perform with ease. The women pound grain, spin cotton, keep the hut in order, and fetch water. The boys tend the flocks. The men cut wood, and only during three months of the year are employed in the cultivation of the ground, which is not laborious. The soil is so light, that it is sufficient to turn it up with a spade, the end of which is very narrow; the women alone are really engaged all the year round in their domestic occupations.

We find diffused among the Joloffs, a people whose manners resemble those of the gypsies, and who are known by the name of Laaubés. Leading a roving life, and without fixed habitations, their only employment is the manufacture of wooden vessels, mortars, and bedsteads: they move about from place to place, wherever they think it likely to find the means of gaining a subsistence. They choose a well-wooded spot, fell some trees, form huts with the branches, and work up the trunks. For this privilege they pay a kind of tax to the sovereign in whose states they settle. They are said to possess considerable wealth; but their appearance would indicate abject poverty. They are in general ugly and very slovenly.

The women, notwithstanding their almost frightful faces, are covered with amber and coral beads, presents with which they are loaded by the Joloffs, who are persuaded, that if

they can obtain the favours of one of these women, those of fortune will not fail to follow. For this reason, ugly or handsome, all the young Laaubé females, are in great request among the Negroes.

The Laaubés possess no landed property; they have nothing of their own except their money, their tools, and their asses; the only animals upon which they travel. Incessantly wandering through the woods, they make fires with the dung of the flocks. Ranged around these fires, both men and women pass their leisure time in smoking.

The Laaubés are far from having the distinguished characteristic features and high stature of the Joloffs. We may hence infer with great probability, that they form a distinct race from the other Negroes. They enjoy the privilege of exemption from military service. Each family has its chief, and all of them recognize another, who commands the whole nation. He is appointed to collect the tribute, and he alone communicates with the delegates of the king, who are charged with receiving these imposts; a system which protects the people from all vexation. The Laaubés are idolaters, speak the Poula language, and like the gypsies, pretend to tell fortunes.

CHAPTER IV.

Desert of the Joloffs.—Bala, the first Poula Village.—The Author is robbed.—Stopped at Deiba.—Arrival at Sedo.—Audacity of Almamy.—This Prince permits the Author to pass through his Dominions. Hospitality of the Chief of Ogo; his Character.—Arrival at Senopala, where Boukari finds his Sister.—Departure for Banai.—The Author is arrested there and confined in a Hut.—Arrival of Envoys from Almamy.—This Prince orders the Author to return to him.—Interview with Almamy of Bondou.—The Author is obliged to follow the Foutatoro Army.—Communication of the Gambia and Senegal.—Particulars respecting Foutatoro.

The evening of the 20th of February. The sun was below the horizon when we entered the *maudingue* or forest, which separates Foutatoro from the country of the Bourb-Joloffs: we pursued an eastern direction. Our caravan was composed of sixty persons, including women and children; part of the Negroes travelled on foot, some driving their asses before them laden with salt, cloths, and small millet, which commodities were destined for the countries situated more to

the east; others conducted herds of oxen; some were on horseback. The horsemen, of whom I was one, were exclusively charged either with the duty of urging on the stragglers, or keeping a look-out, Each carried his provision of water and dry couscous. We were soon obliged to wait for those, who either from weakness or being unused to walking, could not keep up with the rest of the troop. The Marabouts, before they began their march, prayed to God to protect them during the rest of their journey; every one cordially joined in their prayer, for independent of wild beasts, we had still to fear the attacks of the Moors, who crossed the same forest by a different path. When we were certain that no person remained behind, a Marabout, named Ali, gave the order to march, requesting me at the same time to form the rear-guard, and to prevent any of our troop from stopping. Lighted by the moon, we marched quietly on without fear of losing the path; when all on a sudden, in the thickest part of the wood, our ears were struck with the roaring of a lion, seemingly about a hundred paces distant. The silence which instantly reigned throughout our troop, permitted us to hear very distinctly the movements of this terrific animal among the high grass which concealed him from our view; an enormous baobab which a negro pointed out to me, afforded a retreat. The effect of thunder, does not cause a more awful sensation than that which the alarming cry of the king of beasts produced on the whole caravan; women, children, all ran pell-mell for protec-

tion to the horsemen, with such precipitation, that they overthrew one another; my post was certainly not the most desirable, however I thought it my duty not to quit it; my arms were loaded, and I prepared for defence, in case of a sudden attack. I confess that from a certain impulse of fear, I looked every now and then to see if the formidable animal was not advancing towards us, as he followed us for a quarter of an hour. The most courageous, when they hear such an enemy only a hundred paces distant, may I think be forgiven if they mistake bushes for lions. I was, moreover, by no means disposed to give credit to the assertion of the Negroes, who pretend, that the lion will not attack a man in the woods. After the unexpected appearance of this beast, we marched with extraordinary speed; those who before were inclined to lag behind, had recovered sufficient strength and agility to keep up with the main body of the caravan; we only stopped every six miles, half an hour each time. We then kindled fires; there was no want of wood, we tore up whole bushes and threw them on the fire. Our beasts meanwhile were fastened to a tree. At our last halt, after having taken our frugal supper, consisting of a few handfuls of couscous, the Negroes, seeing what poor meals I made, frequently brought me some of their small loaves of millet flour, others a little honey, and all of them assembled near my fire, to keep it up whilst I slept.

A fire is an indispensable necessary in Africa during the

night, especially in travelling; it dries the dew which is very abundant, and keeps up perspiration, which it is extremely dangerous to check. We impatiently awaited the return of day-light: as soon as it appeared I was very much surprised to see for the first time, a soil entirely composed of ferruginous stones.

We saw nothing but *sangras* on every side; these shrubs were then stripped of their foliage; not a blade of grass appeared on the surface of the earth. I had supposed that I should find in this forest nothing but trees of gigantic size; but the baobabs alone raised their spreading summits to a considerable height; they grow with vigour in this ground where all other trees languish; the latter are small, stunted, twisted, and by their decrepid appearance attest the sterility of the soil for ages.

February 21st. Harassed by our long march the preceding night, we lay down at nine o'clock in the morning under some thick bushes, which however sheltered us but little from the rays of the sun. A poor woman who was taking her three little children to Foutatoro to place them out of the reach of the Moors, came and seated herself near me; she partook of my breakfast, and generously offered me in return a little water which she carried in a calabash, and which was less putrid than that in my leathern bottles. An additional motive induced her to offer me this present, namely, gratitude. I had taken up one of her children be-

hind me, who being unable to travel as fast as the caravan, would inevitably have fallen a prey to the lions; the heat of the day and the fatigues of the night threw us all into a profound sleep; but I was soon roused by the cries of my companions. A Negro belonging to the caravan had gone into the thicker part of the wood, in quest of honeycombs; perceiving him at a distance they did not at first recognize him, and took him for a Joloff slave, a runaway from Foutatoro; they therefore set off in pursuit of him, with loud shouts. I am certain that they would not have pursued a Moor in this manner; however, instead of rejoicing to see one of their countrymen escaped from the chains of their enemies, they were severely chagrined at the disappointment.

This trait will serve to show that a man who has once fallen into slavery in Africa, cannot change his master except by escaping from bondage; he is never restored to liberty, unless the person to whom he belongs formally makes him free.

When the east wind had ceased to blow, every body rose to continue the journey; we then perceived that a great number of our companions were lame; a mother had given up her horse to mount her son who was hurt upon it; but the husbands and the fathers permitted their wives and their daughters to trudge on foot without pity: thus in every country maternal love is the strongest of human affections. As for myself, not having wholly renounced the sentiments of a European, I

offered to take one of my travelling companions behind me; this offer was not accepted, as it was required that I should give up my horse. In Europe I would have acceded to this proposition, but in Africa I refused to do so; and surely I was excusable. We marched all night: at a little distance from our track, we saw some huts, which served as a retreat to the Poulas, when they conducted their beasts to graze in these woods in the rainy season. A few branches on which they throw a little straw form this bird's nest, for what other name can be given to a cabin three feet wide and three feet high? Here it is that the Poula squats. The ground over which we had to travel during the night was stony, and destitute of verdure on account of the extreme drought of the season. Nothing is more dreary than these deserts, where not even any animal fixes its abode, since not a single drop of water is to be found there. The silence of death pervades them, and certainly it is not the eloquent silence which inspires melancholy souls in the forests of the West Indies.

February 22d. When day-light appeared we discovered a cheerful verdure in that part of the forest where we were; baobabs were seen in great numbers, but above all we remarked the immense quantity of gum and ebony trees. After a march of nearly fifteen leagues, we stopped in an open place, where we found some tufted trees, which every one hastened to reach. Whilst my Marabout was occupied in preparing breakfast, I went myself to cut fodder for my

beasts, who had neither eaten nor drunk for two days. The grass was so dry that my horse refused it; this poor animal was so much fallen away, that, in pity, I divided the water which remained with him. Boukari declared that by this sacrifice I exposed myself to the risk of perishing with thirst. I paid no regard to his remonstrances, but no sooner had my horse begun to drink, than I had well nigh been trampled under foot by all the horses of the caravan, which ran to obtain some water also to quench their thirst. I was obliged to throw down all that I had left on the ground to escape their pursuit. Near the spot where we halted, either nature or the Poulas had scooped a large hole, which in the winter season served as a reservoir for rain, and formed a watering-place for the flocks; it was now dried up, but the ground still retained so much moisture, that our beasts threw themselves down and lay at full length upon it, that their bodies might be somewhat refreshed by its coolness. Are these solitudes really destitute of water, or have the Negroes, from fear of drawing the Moors thither, purposely abstained from the digging of wells? These are questions which I found it impossible to resolve. The celerity with which my fellow-travellers, the Joloffs, proceeded greatly surprised me; for the Moors whom I had seen in the Desert, and on the banks of the Senegal, travel much slower. The abstinence to which their wandering life habituates them, enables them to stop in the midst of the deserts, where a few small balls of gum suffice for their subsistence. The Negroes,

on the contrary, leading a sedentary life, have more wants; they dread a long stay in these solitudes, where they cannot find any thing to eat. The Joloffs are in general great eaters; they carry with them dry couscous, but it is not very nourishing; I have tried it myself, when I have not been able to procure any other provisions. We were extremely desirous of soon reaching an inhabited country; therefore, after reposing only just long enough to recruit our strength, we pursued our march. After travelling some leagues we saw a hare and some doves; we were overjoyed at their appearance, for it indicated the vicinity of a village. In these deserts, as at sea, the traveller anxiously looks out for the least sign of an inhabited country. Our horses had a long time perceived it, and notwithstanding their fatigue, and our efforts to restrain them, they kept up a constant gallop.

At seven in the evening we arrived at Bala, the first village of the Fouta country. No sooner had I entered with three men who would not quit me, than I was surrounded by a crowd of Poulas. For prudential reasons I would not alight from my horse; but I was nevertheless groped and searched by these ragamuffins, who were much more dangerous than those at Coqué. Some wanted to lead me into their huts; others seized the bridle of my horse to oblige me to enter; these offered me milk, those examined my gun, and during all this tumult they stole unperceived by me the poniard which was at my side. Having at length made our way through Bala,

we halted at a little distance from the village. I was exhausted by fatigue and hunger; my fellow-travellers insisted on my partaking of their supper, which consisted of milk, and never did any repast appear so delicious, Whilst I was feasting, one of the Negroes asked for my poniard to mend his sandals. I missed the weapon. My comrades on being informed of the accident told me that we must immediately return to the village, and try to recover my poniard. I was not of their opinion, but they pressed me so urgently, that I at length yielded to their importunities. It was not an easy matter to get back to Bala; all the roads were obstructed by the numerous flocks, which the Poulas were driving home to the village. My companions informed the chief of Bala that I had been robbed; these men were so much attached to me, that two remained near me to drive away troublesome persons. The chief answered that we might without fear return to the place where we had halted, and that he would endeavour to recover for me what I had lost. I complied with this direction, and in a few minutes his son brought me my poniard and presented me with a bowl of milk; begging me to believe that the people of Bala were innocent of the crime of which I had complained, and that his father, as well as himself, had felt real pain on account of it. He concluded with assuring me, that the thief should be punished. I learned from this young man that the culprit had been betrayed by one of his friends. The pains which the chief of Bala had taken to dis-

cover the robber, deserved a reward: I therefore presented him with three charges of powder.

When all the people belonging to the caravan were assembled, we resolved not to sleep near this village, the inhabitants of which were reputed to be inhospitable, and proceeded directly to the wells to quench our thirst and water our beasts. These wells were not more than ten feet deep: the soil in which they are dug is clayey. Two men descended to fill my leather bottles, which they emptied into the wooden troughs that stood near; and men and horses alike drank at them, for we had not a vessel of any kind with us. After we had watered our beasts it was necessary to wash them, to recruit their strength, for the thirst which they had so long endured had almost incapacitated them for carrying us any farther.

From the wells we repaired to Boqué, in a north-east direction, and rested at this village under the *bentang*, which is the name given to a covered public place, resembling our market-houses.

February 23d. The night passed away peaceably, but at day-break, the bentang, which was the rendezvous of all the inhabitants of the village, was filled with an unusual throng; my figure and colour excited universal laughter; my breeches, which were rather tight, were above all a subject for the jokes of these people. I endured them patiently for some hours; but as the crowd kept increasing, I desired Boukari to conduct me to the hut of one of his friends, who was a Toucolor; a

Poula term, signifying a Mahometan priest. Whilst my host made his wife prepare my breakfast, a Marabout brought me some milk and millet flour. I was gratified by this present, but I conceived, I knew not for what reason, that it was offered from some interested motive, and I was not mistaken. He went out, and presently brought back with him his mother who was afflicted with a very large abscess in her cheek. I proposed an operation, but this was opposed both by the patient and her son. These people wanted some charm or other; nevertheless they did not venture to ask me for any. I had not yet begun to sell amulets. During the whole of the time which I passed in the hut of this Marabout, the door was besieged by a crowd of curious people, and my host had great difficulty to prevent them from forcing an entrance. The population of Boqué is very considerable, and is partly composed of Joloffs. This village is very rich in flocks and in corn. When night approached, my host secretly saddled my horse, and when it was ready, came and told me that I must assume the Moorish dress to escape the Poulas of Boqué, who detest the whites. I did not think proper to follow his advice, but resolutely mounting my horse, I galloped out of the village, and thus escaped with nothing worse than hooting and abuse. The swiftness of my horse delivered me from this rabble, who pursued me, running as fast as possible. The rude manners of these people, perhaps, arises from their mode of life; being constantly in the woods with their flocks, they naturally con-

tract a roughness of character, which would be worn down by a more frequent communication with other men.

We pursued our journey eastward, through what appeared to be a fertile and well cultivated country, with but little wood. At the decline of day we halted at Longangi, a village inhabited by Joloffs. Through one of my fellow travellers, I obtained a hospitable reception from one of his relations, who lodged me in a spacious hut built of earth; within there was a granary, the ascent to which was by a ladder. Here for the first time I heard the hour of prayer announced by a blind man, a custom which is general in the Fouta country. Every one was eager to fill the calebash of the Muezin with millet or flour.

February 24th. We were on horseback before sun-rise; my fellow traveller enquired if his relation had supplied me with sufficient food; and finding that I was not satisfied, he reproached him for having treated his friend so ill. A league from this village we met a caravan of Moors, mounted on oxen. They had come to exchange the salt of Oualet for the cloths of the Fouta country. The land is generally well cultivated; that which is left untilled, is destined for pasturage for the flocks, which are numerous, and which constitute the wealth of the inhabitants. The remainder of the land is occupied as plantations of cotton trees, surrounded by hedges, carefully kept in order; the plants are placed two feet asunder.

The rich and fertile country through which we had been

passing since the preceding day, ceased at the village of Galo. We afterwards saw nothing but sandy and uncultivated plains as far as Diaba, where we arrived at noon. The chief of this village invited my companions to partake of his dinner; I alone was excluded from this honour; he sought to excuse himself by saying, that the dishes he had to offer were not adapted to the taste of the whites, and would certainly disgust me: but Boukari afterwards informed me, that this man was so zealous an observer of his religion, that he would have considered it a sin to admit a Christian to his table.

The river Saldé, thus named because it discharges itself into the Senegal at the village of Saldé, passes a quarter of a league to the north of Diaba. It runs from north to north-west, and rises near Tionko, a village which is a day's journey to the north of Diaba. This river, where I saw it, is about twenty paces broad; its banks are not high, its bottom clayey; it is bordered on each side to the distance of half a league by alluvial soil, which will bear a comparison with our richest lands. This space is covered with plantations of large millet, of the most flourishing appearance. The beautiful verdure of these fields gladdens and refreshes the eye of the traveller, fatigued by the view of sterile plains, parched by the intense heat of the sun.

The pleasing scenery on the banks of the river Saldé, the thick shade of the trees which screened its current from the heat of the atmosphere, the transparency and purity of

its water, which seemed delicious when compared to that of the wells which I had drunk since the commencement of my journey, induced me to bathe; I enjoyed this pleasure for the first time since my departure from St. Louis. My companions followed my example, and seeing me undressed, they wished to avail themselves of this opportunity to clear up a point on which they had often been in doubt; they were extremely curious to ascertain whether I was circumcised; they believed me,however, on my word, and did not carry their examination farther than the mere question.

It was three o'clock in the afternoon when we quitted Diaba, and we were not very far from it, when some men, sent as they told us, by Almamy, stopped us, saying that I must immediately repair to their prince, and leave my arms, merchandize, and ass at Diaba, under the care of Boukari. The countenances of these men made me strongly doubt the truth of their assertions; nevertheless I prepared to obey; but a Toucolor, named Boubakar, galloping up to us, declared that these men were rogues, who had no other intention than to rob us of our baggage. A sharp altercation ensued between them and Boubakar; and I was much embarrassed to decide into whose hands I should commit myself. I however thought it more prudent to return to the village, than to enter into any dispute with these men in the middle of the country. The Marabouts who had accompanied me from the Joloff country, so far from imitating the example too frequently

given among polished nations, and basely abandoning their friends when at variance with the agents of government, declared to the messengers of Almamy, that I had been recommended to them by the Bourb-Joloffs, and that they would never abandon a white man whom they had taken under their protection. Then placing me between them, they conducted me to the village. Astonished at our sudden return, the inhabitants thronged the roads to see us pass. I alighted from my horse at the door of the chief, and went to pay my respects to him; the council of elders immediately assembled, and I was desired to prefer my complaint against the pretended emissaries of the king. I found a zealous advocate in Boubakar, who had never seen me before, and also in Moutoupha, the Marabout with whom I had travelled from the Joloff country. I asked the chief for what reason Almamy should wish to see me, and refuse to let my merchandise proceed. "I know not," he replied, "the motive which has induced Almamy to act thus, but his orders must be obeyed; and remember," added he, "if thou art master on the sea, thou art not upon land; leave thy commodities here; count their number, and I swear by Mahomet thou shalt find every thing again in the same state in which thou hast left it." As I hesitated what course to pursue, he angrily exclaimed: "Dost thou think then that we are robbers, and wish to plunder thee?" This decision was not satisfactory to the elders, but it afforded a triumph to the people, who saw

that the pretended envoys had gained the cause. Boubakar, ashamed that his influence and his eloquence had so completely failed, made every possible effort to deliver me from the robbers into whose hands I had fallen. This time his exertions were not wholly unsuccessful, for he soon came back to inform me that my Marabout was permitted to depart with us, and that my effects were restored to me. I could scarcely give credit to this intelligence, for I could not conceive, that a decision which seemed to have been pronounced with all the solemnity requisite in such cases, should not be irrevocable. It seemed not very probable that Boubakar should possess sufficient influence to procure its repeal; but in a few moments my doubts were dispelled by the appearance of Boukari with my property untouched. The services of so zealous an advocate were not very high-priced, a grain of coral paid for them. Boubakar was nevertheless a rich man, and we know that in Europe, wealth is a reason for demanding a larger fee from a client.

Fearful of being exposed to fresh dangers, I resolved, when we were at some distance from Diaba, to travel alone with Moutoupha and his friends. I therefore desired Boukari to remain a little behind, until we had seen Almamy, and to say that the merchandize belonged to him; he having only undertaken to conduct me to Oulli, to see my family there. It was very late when we arrived at Agnam, where we were lodged by Joloffs. Our host had collected several of his friends,

all Marabouts. The questions which they put to me, shewed the mean idea which the Negroes entertain of our knowledge and our wealth. "Can you write? Can you ride a horse? fire a gun? Have you horses, flocks, water, stones in your country?" Such were the questions they asked, and the last were suggested by the attention with which they saw me examine all these things,

February 25th. We departed before day-light, and soon passed Padé, a village inhabited by Joloffs. To draw the water from the wells of this place, a boy is let down by a rope and fills the leather buckets. A very steep hill which we then climbed was absolutely bare; its sides presented a surface which seemed to have been burned by the action of fire, and from which ferruginous rocks here and there projected. But on the summit of this hill, a magnificent prospect presented itself to our view. Since I had been in the interior of Africa I had not beheld so beautiful a scene. A spacious and well cultivated plain opened before me; the fields were interspered with clumps of trees, several large villages indicated the opulence of the country, in the middle of which rose Sedo, a town containing a population of about six thousand souls. Almamy, or the sovereign of Foutatoro, was then there. My fellow-travellers conducted me to their houses; the whole quarter of the town in which they resided was exclusively inhabited by Joloffs. It is difficult to describe the joy of these good people on meeting each other again. The women threw them-

selves into the arms of their husbands, whom they strained to their bosoms but without kissing them; yet such was the delight they felt, that tears bathed their cheeks. The children hid themselves, and durst not appear before the travellers, who asked to see and to embrace them. The neighbours, informed of our arrival, eagerly ran to enquire concerning their friends, and particularly respecting the state of the country of the Bourb-Joloffs, which they still regretted as their ancient native land. Moutoupha, who had become my host, gave them a brilliant picture of their common country. "Abundance reigns there at this moment," said he; "each man now can *put his fowl into his pot*;* the flocks are multiplying; every one possesses several changes of apparel, and the people are happy, notwithstanding the incursions of our eternal enemies the Moors." This statement proves how national predilection can deceive even the Negro, respecting the real state of his country; for to me that of the Joloffs had appeared most miserable. The whole hut was soon in motion, for Moutoupha was rich and had a great number of slaves, some of whom unsaddled our horses, while others brought us drink. When the first transports of joy were over, the eyes of all were fixed upon me, especially as Moutoupha had seated me near him. "This

* This was literally the expression he employed.

white man," said he to his friends, "has been recommended to me by our king, and I hope you will show him the respect that is due to a prince of the whites." At the time when he was pronouncing this pompous eulogy, I was employed in mending my shoes and piecing my clothes; but in Africa, he must be a prince, who possesses a gun and a horse. After our dinner, to which every one eagerly contributed, bringing us butter and milk, Almamy sent for me. When we reached his residence, he was at prayer, and we were desired to sit down till he should be ready to receive us, on sheep-skins, which were spread upon the ground. Curiosity soon brought a great crowd around us, but I was surprised at finding them treat me with respect. At length Almamy appeared. Mamadou, which is his name, was about sixty years of age, his countenance was not deficient in expression; nay more, his forehead indicated a man of genius, but his features also bespoke cruelty. In any other country than Foutatoro, he had been a despot. His dress was composed of loose white breeches; over his shoulders was thrown a cotton tunic, with white sleeves; his head was covered with a scarlet cap, and encircled with a cloth in the form of a turban. When he was seated, I gave him my hand, and we mutually asked each other the usual questions concerning the state of our health. He then enquired my name, and to what country I was travelling; I replied, that I was going to Oulli, to weep over the tomb of my father, whom the pagans had murdered there;

that the object of my journey was to collect the remains of his fortune; and that I hoped on my return to be able to make a liberal acknowledgment for the kindness he might show me. He approved my resolution, paid high encomiums to my filial piety, and told me that I was at liberty to depart. He strongly disavowed the conduct of the men who had stopped me at Diaba, and promised to punish them; not only on account of the vexation which they had caused me, but more especially for their audacity in making use of his name. Profound silence pervaded this assembly, during the conversation between Almamy and myself. The moment I rose, a dreadful tumult commenced. The government of Foutatoro is an oligarchy, and the very populace possess power; some censured, others approved the dismission granted me by Almamy; each loudly supported his own opinion: but no one attempted to stop me when I was about to retire. I was scarcely out of the king's house, when the crowd, eager to see a white man, escorted me back to my hut. Setting aside the unpleasantness of being surrounded by so many people, I had no fault to find with the behaviour of these Negroes. Some took me kindly by the hand, or touched my beard; others expressed their high opinion of my person, declaring that I was a Marabout, a learned man, a doctor of laws, because I knew how to write.

February 26. Almamy had come to Sedo, to recruit his

army; he was then at war with Sembaiassin, king of Galam: several of his generals took advantage of this circumstance to awaken his suspicions respecting the object of my journey. Some of the great personages of his court came, in the course of the day, to ask me why I had not embarked in a vessel to go to Oulli? Why, with the riches I possessed, I had not remained quietly at St. Louis, rather than expose myself to the intense heat of a sun, so insupportable to Europeans? They suspected, so I imagined, that I was carrying powder to the king of Galam. All these questions, the drift of which I pretended not to understand, rendered me the more impatient for Boukari's arrival. I went in the evening, accompanied by the brother of my host, and walked along the road to Diaba, so desirous was I of seeing him; my wishes were gratified, I perceived him. He assured me that illness had detained him on the road. This was not the moment to reproach him; I expressed my joy at his return, and I merely expressed what I felt, for this faithful companion of my travels had so won my affection, that he had become a friend from whom I could not bear to be separated.

In the mean time a great number of strangers had arrived at the house of Moutoupha, who begged me to take up my night's lodging with an Iman. The latter, as I afterwards learned, was then invested with the ignoble office of executioner; but every one in this country being liable to this

duty, if commanded to perform it by Almamy, the post is not as in Europe, considered dishonourable to him who is appointed to it.

February 27th. At sun-rise Almamy sent me a message, desiring to see me. I was a considerable time before I reached his presence, for a numerous crowd surrounded him, to hear judgment pronounced against a man who had neglected to join the army. Although advanced in years, the culprit was condemned to have his legs fettered, and in this state to accompany the army. An Iman was also commanded to give him several lashes with a whip. The sentence was executed on the spot, in the presence of Almamy. The people, like those of all countries, fond of this sight, crowded to witness the punishment inflicted on this unfortunate wretch, and as he resisted, some seized him by the arms, others cried out to him: "Obey Almamy!" and all uttered shouts of joy at seeing the old man beaten. After passing similar sentences on others, and dispatching some business relative to the recruiting of his army, Almamy admitted me to an audience. My interpreter began by whispering to him, that he had a present to offer him from me; he then went behind one of the walls of his court with us, and Moutoupha put ten grains of coral into Almamy's hand. We next sent for Aldondou,* the most powerful chief

* Ali Dondou, chief of the great tribe of Bozeabes, died in the beginning of the year 1819.

of Foutatoro, and as Almamy never decides any point without consulting him, I also gave him ten grains of coral. I was surprised that men filling the dignities of the state should accept so paltry a gift, but the people of Africa, like those of Asia, do not attach so much importance to the intrinsic value of the present, as to the gift itself, which they regard as a homage paid to power. The two Negro chiefs, on receiving my coral, promised me their support, adding that I was at liberty to return to my hut, and to go when I thought fit. The consideration which I derived from the protection of Almamy, brought me visitors without number. All were eager to see the king's white man. The Poula girls were not the most backward. Conquests in love are very easy in Africa, but at Sedo they are not to be obtained but with gold. Every time I looked at a girl, she was offered to me in marriage, but in repayment for this sacrifice they demanded my horse or my gun.

February 28th. The attentions lavished upon me by Moutoupha and his whole family, and the manner in which he had defended me at Diaba and Sedo, merited a recompence; I had also been living several days at his house. For so many signal services, he was satisfied with six heads of tobacco, two sheets of paper, two charges of powder, and two grains of coral. He even insisted on conducting us beyond the precincts of the village, and one of his sons served me as a guide. I lost a sincere friend on quitting Moutoupha; he easily

perceived how deeply this separation pained me, and unable to express the grief which he himself felt, he placed my hand on his forehead. I ought further to say that I am indebted to this worthy man for a piece of advice which proved very useful to me, he told me to cover myself with my blanket, that I might be the less remarked ; I afterwards adopted this precaution, and found the benefit of it.

At noon we halted at Mogo, at the hut of one of my fellow travellers. I received the same hospitality there, as I had found at Sedo. Our host was a Joloff, and I observed during my journey, that this nation has more cordiality and generosity than the Poulas ; among the latter there is neither the same kindness towards strangers, nor the same abundance as amongst the Joloffs. My host informed several of the inhabitants that he had a white man at his house : the greater part looked at me with pleasure, but one of them cried with horror : " I should not like to be alone with this man ; his white face frightens me ; I should be afraid that he would kill me." This was not the first time that I had remarked the disagreeable impression which our colour, our features, in short the whole person of a white man, produces on the Negroes ; for a young girl, examining me one day, with attention, and feeling my hair, exclaimed, " his hair is like a horse's mane !"

I waited with impatience for the moment of our departure, so much was I beset by the curious. As soon as the

scorching east wind had subsided, I mounted my horse. We marched till six o'clock before we reached the village of Amadi Chaumaret; when we applied at his house for lodging, his wives who were there alone, replied that they would not receive a Moor. It may easily be guessed that they meant me by this appellation. This refusal, which I received for the first time, made me apprehensive that I should henceforth be often exposed to similar accidents. For this time my fears were soon dispelled, for having sat down before a mosque, a Toucolor came after prayers and invited us to his hut. He spread a mat for us in his court, and notwithstanding the constant roaring of the lions which prowled about the neighbourhood, we passed a tranquil night.

March 1st. The road which we pursued lay through a wood of gum-trees and baobabs; to the right we left several villages, situated at a little distance, from hills of considerable height. The inhabitants cultivate a great quantity of cotton with much care. The roads were filled with people, going to join the army assembled against the Bambaras. To avoid meeting these soldiers, we retired into a thicket at a little distance from the road, and seated ourselves under a *coss*, the thick foliage of which afforded us a refreshing shade. The wood of this tree is used at Senegal for making oars. The place where we rested, although not barren, was covered with ferruginous stones.

In the evening we passed through the village of Senoca-

loabé, the inhabitants of which would have forced Boukari to pass the night among them. As our arrangements would not admit of our halting in this place, I was obliged to ride full drive among the Negroes to rescue Boukari from their hands. I met with no resistance from them; they were even so far from being offended at my conduct, that they furnished us with guides to conduct us to Ogo, where we arrived at sun-set. We were instantly taken to the house of the Iman Fonebé, who was the chief of the village. He was informed that a white man was at his door. "Let him alight," cried he, "and come and see me." When I was before him, to my great surprise he said to me in French: "Bon jour, Monsieur," and added in Joloff: "Here is your house; if you are hungry we will give you something to eat; if you are thirsty you shall be supplied with drink; if you are fatigued you shall rest yourself," and without giving me time to answer, he took me by the hand, led me across several courts, and stopped in the last. At his command, twenty slaves were in motion; he ordered my beasts to be conducted into the court belonging to his hut, which is quite an unusual thing; and he fed them himself. A slave then arrived with an enormous sheep-skin, and a mat, which he spread on the ground, and Fonebe begged me to be seated; he also made them bring a cushion covered with Morocco leather for a pillow. When the Negroes, impelled by curiosity, thronged to see me, he drove them away, telling them they ought not to annoy mé; he then

expatiated in praise of white men, and declared he esteemed them highly, because in a journey he had made to St. Louis, he had met with a kind reception from them. He next brought me a large vessel filled with honey and water, which I relished exceedingly ; and seating himself near me, he took me by the hand, and kept constantly asking how I found myself. I was truly astonished ; I fancied myself in an enchanted country ; and I could not have imagined before my journey, that a black in the centre of Africa, could have such civilized manners. Having observed a bunch of keys in his hand, I asked him the use of them ; he immediately took me across several courts, in one of which were his wife and daughters, all very pretty, whom he introduced to me ; and then opened several storehouses, where I saw a great quantity of millet; he shewed me this proof of his understanding and prudence with a degree of pride, which I could not censure. I admired the simplicity of his locks and keys, the former were of wood, the latter resembled the picklocks of our locksmiths.

When I had returned to my bed, he asked what I should like for supper ; of course I could do no other than leave the choice to himself.

When the hour of prayer arrived, I accompanied Fonebé to the *diakra* or mosque which I wished to see. It was a spacious building of clay twelve feet high, with a roof and projecting gutters to carry off the rain. As I was not permitted to enter this temple, I saw the interior through one of the

doors, of which there were three, one in front and one in each of the adjoining sides. I did not see any niche, nor even any hollow along the wall which looked towards Mecca. The only object I remarked was a little staircase of earth, for the blind man who performed the office of Muezin, to mount to the roof of the diakra. Earthen pilasters supported the roof of this temple, four on each side.

On leaving this place I met two aged Imans, who asked me why I was come to Foutatoro; why I wore such tight trowsers; why the chief of the village had lodged me; lastly, why I had not gone to Oulli in a vessel; for these people do not think a white man can travel if he has not a ship under his feet. I took care not to answer all these questions; and my host came very opportunely to impose silence on them; he said to me in Joloff, "Do what you please; look about you, write, walk, you are at perfect liberty; these Imans are only old dotards." I accompanied him to his hut, but I remarked that though his behaviour towards me was not entirely changed, yet he had secretly lent an ear to the suggestions of these Imans, for he made me several insidious offers. "If you wish," said he, "for a letter to Bondou or Bambouck, I will give you one; if you chuse to go into the Bambara country, I will lend you a slave, who shall conduct you thither." I answered that I was not going to Bambara, and that my business called me to Oulli. "I will not conceal from you," said he, "that my countrymen, the Toucolors, on seeing you, will insist that

you are going among the Bambaras; therefore I advise you to assume the Moorish habit." To have followed such advice, would have exposed me to imminent danger among fanatics, who, if they had detected my disguise, would have forced me to embrace their religion.

In the evening our supper was served up; it consisted of couscous and butter, salt, and two kinds of milk. My Marabout had never met with such good cheer, and his quarters appeared so comfortable, that he incessantly asked if I did not intend to remain there some time. Our host rose in the night and came to tell us that the weather was too cold to sleep in the open air; that we must therefore remove and lie down in his hut. We accordingly followed him thither; a fire was immediately lighted; the mats and skins were spread out; and we all three passed the night very quietly, close by the side of each other.

March 2d. I gave my host a large grain of amber, and three charges of powder, and I thought he never would have done thanking me; he mounted his horse and conducted us a quarter of a league. Fonebé, who had treated me so well, was the chief of several villages. Like other chiefs, he drew his revenue from the rent and sale of lands which belonged to him in this quality. His frank and generous character procured him great esteem; during a famine he alone had fed all Foutatoro; the number of his slaves is considerable; and a few years since he presented the king of Cassoun, with a

horse worth thirteen captives. Fonebé is of ordinary stature, thin, and of a weak constitution; his cheeks are hollow, his features are not so long as those of the Poulas; his skin is of a darker colour, and he has the animated look and the round-head of his nation, by which it is distinguished from the pure Negroes. He is very lively; speaks with inconceivable volubility, and never remains five minutes in the same place: he gives orders to some, runs and listens to others, and seems aware of his superiority over all persons of his colour. A great admirer of the whites and their arts, he has a much stronger sense of the beautiful than his countrymen; his dress resembles that of Almamy, which I have already described; except that over his scarlet cap he wears a round hat, which was given him at St. Louis. Fonebé had thoroughly studied the character of the whites, as his conduct demonstrated; he knows that by kind treatment, it is easy to obtain tokens of their good-will.

The country which I traversed this day was flat: and interspersed with groves of gum trees; the uncultivated surface of these plains is entirely composed of ferruginous stones, which in like manner are met with in great quantities in the mountains that bound the horizon. At noon we halted near four huts, shaded by an immense baobab: this hamlet was destitute of all provisions; beyond it immense plains opened before us, entirely covered by a species of asclepias; the goats browzed the flowers of this plant, which is considered

to be poisonous; thus in the centre of Africa as in Europe, they can feed with impunity upon vegetables which are injurious to other animals. After traversing these flats, which exhibit not the slightest trace of human industry, we arrived at Senopalé. Night having overtaken us in this village, I desired my Marabout to seek a lodging there. It had the appearance of being illuminated, because it is the custom in Foutatoro to cook in the courts; perhaps they design by means of this fire to drive away the wild beasts, which sometimes prowl in the streets of the villages.

My Marabout entered a large hut, and I saw to my extreme surprise two women throw themselves about his neck, and clasp him closely in their arms; they were his sister and his niece. I also shared their caresses; but it was not to those only that their kindness was limited. They took our guns, helped me off my horse, and unsaddled him, forgetting the prejudice, which in this country does not permit a woman to touch these two articles. Notwithstanding the time devoted by these females, to the pleasure of again seeing their kinsman, supper was soon prepared; they set before us milk and couscous; they then lighted a large fire in the court, and made me a bed near it. Among the rich it is customary to rise during the night to eat. About two o'clock in the morning, agreeably to this custom, they brought us couscous and meat. Instead of taking any repose, our two hostesses during the whole night ran about the village, to

procure from their neighbours fowls and other provisions, for the purpose of celebrating our arrival.

March 3d. My Marabout was quite happy; he begged my permission to remain with his family until the heat was over. I was so deeply interested in his welfare, that I complied with his request. "All I wish," said he to me, "is to be able some day to come and live in Foutatoro; we Negroes when we settle in a foreign country, are anxious to amass a small fortune, that we may return as speedily as possible to the place where we were born, and where our relations reside." Thus the love of country is in every region one of the strongest feelings of the human heart. Neither ambition nor avarice can stifle it. The sister and niece of Boukari, were richly attired to do us honour; their ears, hair, and necks, were loaded with gold, coral, and amber; they also wore many small silver bells. If diamonds draw attention in France, to the females who wear them, the women of Foutatoro attract not less notice by the jingling made by these bells when they walk. In every country coquetry has invented some expedient for captivating the eye and pleasing. Boukari's two relatives were pretty; they had oval faces, fine features, delicate shapes, elegant and graceful figures, and a skin as black as jet; for as Mulattoes are sallower than Europeans, so the Toucolors, the offspring of Poulas and Negroes, are of a darker colour than the latter. The modesty of these women charmed me: whenever I looked at them they cast down their eyes, and covered

their faces with their muslin veils. I thought it a duty, as a gallant Frenchman, to praise them to my Marabout; but this African philosopher whispered to me: "You cannot imagine how deceitful the women of our country are; this modesty which they affect, joined to the beauty of their features, and the lively passion they seem to feel for their lovers, inflames the latter to such a degree, that they eat them up," meaning that they ruin them. Thus it is pretty nearly the same as among Europeans. Notwithstanding the pleasure I took in contemplating the handsome persons of these two African women, I left them to take a view of the environs of Senopalé, chiefly occupied with fields of rice, the quality of which I will venture to say, equals that of Carolina. The heat soon obliged me to return to the hut, where I was immediately beset by a crowd of Toucoulors, who questioned me for the first time concerning my religious opinions; they appeared much shocked that I did not believe like them, that Mahomet was the prophet of God. "Why," said they, "dost thou not respect our prophet as an envoy from the Most High, since we acknowledge Christ as such?" During this theological discussion some children who had slipped in among the rest, having with surprise remarked the tenderness of the soles of my feet, amused themselves by tickling them, which put me out of patience. To deliver myself from all these importunities, I ordered Boukari to saddle my horse, and giving his sister a grain of coral, bade her adieu. We were obliged to go to

the wells to fetch our clothes, which my Marabout's niece was washing; for, like the beautiful Nausicaa, the richest women in Africa are not above performing the humblest household duties.

The plain of Senopalé which we traversed, contains a great number of villages, so near to each other that they seem to form but one; the population of this plain amounts to at least twenty-five thousand souls. The fires of these huts diffused so much light, that it might have been mistaken for one of the conflagrations so common in the deserts of Africa. The roaring of the hyænas which traversed these plains at the same time as ourselves, induced us to halt at Setiababanbi. We should have been a long time without finding a lodging had not a Toucoulor offered us his warehouse for that purpose, and shared his supper with us. What civilized country would have exhibited such an example of hospitality? Without money, without an order from the sovereign, without recommendation, an inn is always to be found in Africa; and it is not an accommodation afforded out of pity to a poor and unknown traveller, as is often the case in Europe, it is not a bundle of straw given from compassion, as to a beast. If food is bestowed it is not the remnants of the table that are offered with a disdainful liberality; on the contrary you are treated like a friend; for half an hour at least your health is enquired after with particular attention; you are seated by the side of your host, who apologizes for the

homeliness of the repast: and it is to Africa that we ought in preference to send the infatuated admirers of our civilization and humanity, that they may learn of those whom they treat as rude savages, to practise virtue without ostentation. There they would find excellent models to hold up to the imitation of Europeans.

Near the village where we slept, resided a Marabout, who had performed a pilgrimage to Mecca. I went with Boukari to consult him respecting the course of the Niger: he answered, that on this side of the river and beyond Tombuctoo, there are countries entirely peopled by Poulas; that the Dyaliba discharges itself into the Nile, and that its waters, after mingling with those of the river of Egypt, pursue their course to the sea,

March 4th. The crowing of the cocks was the signal for departure; our hosts took upon themselves the office of guides. We had made but little progress, when we were stopped by some men dispatched by the chief of the village of Banai, whither we were going; one of them even seized my gun by the barrel; I had time to load it, and threatened to kill this Negro if he did not desist. Seeing me determined to execute my threats, he relinquished the gun; ashamed, however, of having yielded so quickly, he returned to the assault, and I was then obliged to draw my dagger and prepare for defence. Our two guides, who were a little behind, arrived very opportunely to put an end to this unequal combat, for our antagonists were six to

two, and they advised me to repair without resistance to the chief of Banai. I accompanied them to him. When we were in the presence of this chief, he seated himself under a tree, and interrogated us; he asserted that we disguised the object of our journey, and that we were going to the Bambaras. I replied that I had seen Almamy, and that this prince had permitted me to pass through his dominions. "Why has he not given you a letter?" rejoined the chief. This observation appeared perfectly natural, and proved, that in this part of Africa at least, the natives have correct notions of the regulations to which travellers ought to be subject. I could not complain of injustice towards me, for in Europe, the want of a passport would in like manner have caused me to be arrested. After a long deliberation, it was decided that my Marabout should mount my horse and repair to Almamy; and that till his return, my goods should be deposited in a storehouse, to preserve them from pillage. Such a decision proved to me more strongly than a thousand arguments, that Foutatoro is really under a regular government, that the police is administered in the name of the prince, and that the machine of government is calculated to promote the public welfare. The storehouse in which my goods were placed was thirty-two feet in circumference, and eighteen high in the loftiest part; the door formed an oval as large as the body of a man; it had a lock, which I fastened when I was settled within. However, all the children

in the village, great and small, assembled at the door, and pushed against it with such violence, that I was obliged to support it against their efforts. I saw them through a chink stretching out their necks, making signs to me that my head would soon be cut off; others shook their fists at me, while some merely made grimaces. Had I answered their insults, I should but have exposed my life to imminent danger from their ill usage. Wholly absorbed by melancholy reflections, I waited with patience for the hour when my supper was brought to me. In my adversity I was much more sensible of this attention, for I recollected that in France, a mayor who stops travellers on account of the irregularity of their papers, never gives himself the trouble to supply them with food. The chief of the African village, much less civilized, but more humane, furnished his prisoner with an excellent repast according to the manner of the country; he even had the courtesy to go himself and cut some straw for my ass. It must be admitted that this was carrying his kindness to an extraordinary length. What a lesson, thought I, for so many white men entrusted with the execution of the laws, and who are so loth to exercise benevolence when it is not absolutely prescribed by them!

The coolness of the evening invited me to go out of my prison, to breathe more freely. I seated myself at my door, but unluckily the school was in my neighbourhood. When the children had extinguished the fire which is kindled that

they may see to read by its light, they all came and seated themselves by my side. I must confess that during my travels, I have always trembled at the sight of a troop of women or children: these weaker classes of society are the eternal torment of the traveller in the interior of Africa. These children, to the number of at least fifty, tormented me in a variety of ways; some took off my shoes, and almost flayed my feet by putting them on and pulling them off again; others tried on my hat, and laughed at their appearance in this covering; some unbuttoned my clothes, and but for the presence of three old duennas, I verily believe they would have stripped me stark naked.

March 5th. Whilst I was engaged in examining the library of my host, which consisted of four volumes of prayers, my Marabout arrived with two men from Almamy. This king sent word, that I was wrong not to wait for the guide he had promised to give me, and desired, if I wished to avoid being compelled to return to St. Louis, to come back to him. A chief, whatever may be his colour or his origin, is always right. I obeyed the commands of Almamy, but to tell the truth, I must declare that he had never promised me a guide; but no doubt regretting that he had so easily dismissed me, he hoped that the resistance I should oppose to his orders, would justify the arbitrary measures he probably wished to enforce towards me, in the opinion of the French governor; but the prudent counsel of Boukari made me sensible, that patience

and obedience were the only means I had left to ensure the success of my enterprize. I calculated upon even departing the same day, and therefore asked Almamy's people if they did not intend to conduct me immediately to their king. They replied, that I should see him the next day. Enraged at being at the mercy of such wretches, I stormed and threatened, but the Negroes only laughed at my menaces. A Toucolor, in particular, gave me an answer to which I must own I could find no reply. "Thou complainest," said he to me, "of being unceasingly questioned and exposed to a thousand vexations; but we are very differently treated when we go to St. Louis; a soldier one day was going to kill me for not answering when he cried *ti vive, (Qui vive?)* words which I did not understand."

March 6th. At the moment when we were about to depart, a caravan of Serracolets arrived; for notwithstanding the war which existed between them and the Poulas, the merchants of the two nations traded freely and securely; they were not even subjected to those searches, which with us expose traders to so much inconvenience. Relying on the probity of the merchants, the two governments protect them, and they could not adduce a single instance of a caravan having been pillaged by either of the armies. The natural good sense of the Africans, has given them institutions, which political science, after ages of systems and experiments, would scarcely have procured for them.

Our host quitted us at a little distance from Banai, highly discontented with the present I had made him. We directed our course northward, and were obliged to pass by Senopalé. Boukari's sister perceived us, and ran in great alarm to enquire the cause of our apprehension; no sooner was she made acquainted with it than she hastened to Almamy's brother, who accompanied us, and endeavoured to remove the odious suspicions entertained with respect to us. Boukari, affected by the efforts of his sister to defend him, gave her his ring as a pledge of his remembrance; this interesting woman left us, after kindly shaking us by the hand.

On reaching Canel, where we found Almamy of Bondou, an old man of sixty, I went to pay him a visit, but had much difficulty to make my way to his hut, on account of the great number of courtiers and soldiers who filled all the avenues. This king was lying on a bed; he enquired after my health, asked whither I was going, and offered me his protection and a passage through his dominions; he then ordered a sheep-skin to be spread on the sand, and invited me to sit down upon it. questioned me concerning different persons at St. Louis with whom he was connected, and at last dismissed me. I received hospitality from the village chief. For some days past I had been so ill with a fever that I could not mount my horse, and was obliged to be lifted on. When leaving this village an innumerable crowd of young men followed, loading me with abuse; some even cried that I ought to be killed. These

shouts, and the pain I felt, so exasperated me, that taking the bridle of my horse between my teeth, I galloped amongst this troop of assassins, ready to fire upon them. The charge of a regiment could not have caused greater terror; the multitude dispersed on all sides, and seeing myself released from their persecution, I rejoined my companions, who approved my conduct.

The country through which we now passed, wore a smiling aspect; we soon entered a little wood filled with odoriferous flowers, and in which there were many gum and ebony trees. The path was so shaded that we might have fancied ourselves travelling under one continued bower; and notwithstanding the heat of the sun, which is most intense from three to four o'clock, we enjoyed a temperature as mild as that of spring in France. On quitting this delightful wood we discovered Daudiolli, which village we entered at sun-set. Here was the residence of Almamy; the number of persons belonging to his retinue was so great, that we were a long time finding a lodging; at last an Iman offered us his hut, and I there alighted. My fever, far from abating, was more violent than ever. Obliged to commit my fate to the care of Providence, the only medicine I took was the tamarind, the salutary effects of which I had already experienced.

March 7th. While I was resting, a messenger came from Almamy to fetch my Marabout; it is impossible to conceive the surprise of this king when he learned that I had obeyed

his orders, yet he seemed determined to find fault with me, for he questioned Boukari on the subject of several charges alleged against us. "Why," asked he, "did you set off without waiting for my further orders? Thou well knowest, that it is forbidden to travel during the night, and nevertheless ye left Senopalé after the sun had set. Was it your intention then to run away? Thy white man in particular is highly criminal for defending himself against the people of the chief of Banai." "Almamy," answered my Marabout; "the very day on which we were introduced tó thy presence, thou wentest without informing us of thy will, and the approbation thou hadst bestowed on the motive of our journey, led us to believe that thou didst not object to our departure. A native of Foutatoro, I know and respect its laws, but whilst we were gone to the fountain to fetch our linen, which we had given to be washed, night overtook us, and we were nevertheless obliged to continue our route. If I neglected to inform the chief of Setiababanbi of our arrival, his absence, and the darkness of the night were the cause; for in every place where we have slept, I have always performed this ceremony prescribed by our customs. I am not afraid to tell the powerful Almamy, that the defence made by my white man was lawful; the people wanted to disarm him; no man has a right to disarm another before he is condemned, and moreover thou knowest, that white men do not patiently suffer themselves to be insulted." This address being entirely conformable to

truth, produced the desired effect on the mind of Almamy. "If thy white man," replied he, "wishes to return to Senegal, or to go into Oulli, I will give him a guide; I take him under my protection; he has nothing to fear." Some minutes after, Almamy set off for Canel, where he was to hold a conference with his ally, Almamy of Bondou. After the departure of this prince and his chiefs, the village appeared to be abandoned; women, children and cripples only were left, and these thronged round my hut. Although my illness had impaired my strength, I was advised to mount my horse and accompany Almamy, whose pride was doubtless flattered at having a European in his train. All the roads, as we proceeded, were covered with foot and horse soldiers, going to join the army. I was frequently exposed to the insults of these troops, but I ought also to observe, that whenever a chief passed by, they pretended to pay me the utmost respect. Some soldiers had leather boots without soles, others straw hats; all were covered with several cloths. Most of the muskets were in a very bad condition; the stocks of some had been made by the Negroes themselves. Several were armed with lances, some with sabres; asses were loaded with the baggage of the principal officers of the army, for the private soldiers carried with them all that they wanted; and among the rest their provisions, which consisted of a small calebash of water and a bag of dry couscous. Their powder-horns in general were nearly empty. In France, the soldiers spend their pay on their

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march to procure wine and liquors; in Africa they pay with their powder for the milk which they drink, or the fowls which they purchase; so that when they come to an engagement, they often have but one charge of powder left. Almamy had halted in the thickest part of a wood, and was resting at the foot of a tree. On alighting from my horse, I went like the warriors to shake hands with him; he granted me the high favour to cause a sheep-skin to be spread near him, on which I seated myself. I cut but a sad figure there; for those who came to pay their respects to the prince, did not fail to laugh at me, although his presence was some restraint upon their unmannerly jests. Almamy was at a great distance from his subjects, who were resting under other trees, and conversing together on the war they were about to undertake. At a given signal every one was on horseback. When Almamy was on the point of setting off, all the children ran to take him by the hand, and he did not deny one of them this familiarity.

This little army presented an imposing appearance, for all the men of Foutatoro, when they go to war, wear a dress similar to that of the Mamelukes. All their white turbans and robes of the same colour, and the horses, which to the number of three hundred marched in two lines like our squadrons, produced a magnificent effect. Behind the cavalry marched the infantry, mostly armed with muskets. All these troops might amount to twelve hundred men. On

approaching Canel they saluted Almamy of Bondou with a volley of musketry. For my part, I kept at a considerable distance; being particularly afraid of the foot soldiers, who are the very dregs of the people. When we arrived in the village, we went to our former host; he would cheerfully have accommodated me and my Marabout, but refused to admit the Toucolors, who repaid his refusal with the most abusive language. As I would not abandon my fellow travellers, we were obliged to return to the public place: we there saw the chief of the village assigning quarters to all the soldiers; he had not time to answer us, but two of Almamy's aid-de-camps who were with me, desired him to provide us with lodgings; he immediately ordered an inhabitant of the village to receive us into his house, and the latter obeyed. We formed a party of six; although exhausted by illness, and a medicine composed of salt and milk, which had been given me by a Negro, I had still spirits sufficient to keep up a conversation. I therefore consulted the Marabouts of Canel respecting the position of the two rivers which I had seen. They informed me, that the source of the Guiloum, a river which runs northward, and discharges itself into the Senegal at Beldialo, is in the village of Ouanondé, a day's march to the north of Banai.

At a little distance eastward of Canel, runs the Guiloulou; a small river, the source of which is a day's journey to the north, in a village of the same name; it falls into the Gui-

loum, a day's journey and a half from Canel, near the village of Ouaondi.

The fever, the roaring of the lions, but above all the inexhaustible gossip of the Negroes, kept me awake the whole night. Curious to learn the subject of such an animated conversation, I begged Boukari to communicate it to me in Joloff. He did so; and I found that Africans, like ignorant Europeans, are fond of talking about what they do not understand. These Negroes believed that Europeans live exclusively upon the water; that they have neither land, houses, nor cattle; they added that the rivers and great waters belong to us, in the same manner as all the earth is their patrimony. I therefore concluded that this was the reason why white men alone were forced to pay imposts to the Negro kings, who regard them as their tributaries. They had not a high opinion of our courage, affirming that we did not even know how to fire a musket, and that this science belonged exclusively to the Moors and Poulas.

Whilst I was attentively listening to their conversation, one of these Negroes addressing himself to me, begged me to write for him the name of Jesus Christ, assuring his companions that by pronouncing this sacred name, we procured riches of all kinds. When I had furnished him with what he desired, he asked me what he ought to do to obtain all sorts of good things from Issa. I replied, that he must work hard and sleep little. This method did not appear to fulfil

the expectations which he had fondly indulged, for, placing more faith in the effects of amulets than in the future results of my advice, he asked me for another *gris-gris;* and I wrote him a prayer on a small slip of paper. The Negroes would worship a straw if they thought it had the power of enriching them; it might be supposed that they are very happy as being exempted from all ambition; but here, as every where else, the thirst of gold torments man, and he would contrive if possible to gain it without trouble.

March 9th. Thanks to the infusion of tamarinds of which I drank copiously, I recovered my health. Bounteous nature has taken care to multiply this tree to infinity in the sultry regions of Africa; it is the panacea of the Negro; it was also mine.

By means of this simple and agreeable medicine I was delivered from a fever which at first seemed likely to cut short my journey. Feeling myself entirely recovered, as if by enchantment, I set out to examine the environs of Canel. I was accompanied by a man who had lost his hearing in a very singular manner. A custom not less barbarous than extraordinary prevails in Foutatoro; a slave who wishes to change his master seeks by surprise or force to cut off the ear of the man whom he fancies; if he succeeds he immediately becomes the property of that person; and his old master cannot claim him again. To this practice my fellow traveller owed his deafness; two slaves had successively cut off each an ear,

close to the head, and the wound in healing had entirely closed the auditory channel. This man was certainly very unfortunate from his reputation for kindness, which gained him the good opinion of the slaves: he must now be careful of his horses, for as he has no ears himself, it will be these animals whose ears the fugitive slaves will next attack.

If it were thought desirable to form a settlement in the interior of this country, it would be impossible, in my opinion, to choose a more agreeable situation than that of Canel, the population of which amounts to five or six thousand souls. Bare and lofty mountains rise to the north, crowned with *sangras* entirely destitute of verdure; to the west flows a river, which is hidden from the view by the trees that shade it; to the south and east the horizon is bounded by a thick wood. After admiring the pleasing prospect presented by this immense village, I proceeded towards the bank of the river; to reach it, I was obliged to cross a spacious plain composed of alluvial soil of the greatest fertility; it was then covered by large millet, which promised a most abundant harvest.

The banks of the river are neither high nor woody, but on either side at a distance appears the most beautiful verdure; a sight truly enchanting amid the parched plains of Africa. A traveller might imagine himself in the rich meadows of Normandy. In the day-time the horses are allowed to graze in these pastures: in the evening they are fetched away on

account of the great number of lions which repair to this part of the river to drink. It runs from north to south ; it is not wide in the dry season, and its bottom is clay. I allowed my horse to graze freely upon the herbage, and having remained seated some time under a tree contemplating this fertile country with delight, I could not resist a desire to bathe, notwithstanding my recent fever. I had no fear that the coolness of the water would be productive of fatal effects ; for in these burning regions it is always tepid ; and if it is not agreeable to drink, at least it is not unwholesome. This bath proved extremely refreshing, and on coming out of the water I felt myself endued with new strength. I concluded that my disorder had finally left me ; my spirits revived, and I fell to work to cut grass for my horse and my ass ; I made several bundles of it, and returned to Canel before sun-set, promising myself a similar excursion the following day.

March 10th. On the banks of the Guiloulou I had observed the remains of earthen furnaces, in which the Toucoulors smelt their iron, in the manner described by Mungo Park. Having learned that the iron mine was a league distant in the hills to the west of Canel, I set out for the spot early in the morning on horseback, accompanied by a Marabout of the country, whom I paid for this service with two necklaces of glass beads. After traversing a tolerably well cultivated country, we reached a spot entirely barren, and covered with ferruginous stones. On each side we

observed fields inundated by the torrents from the mountains, and displaying great fertility; scattered gum-trees extended to the foot of the heights.

I climbed the highest of the hills, which was very steep; on its side nothing was to be seen but a mass of ferruginous stones, not adhering together, and consequently very apt to roll down: at different distances rocks of a white colour with rounded summits and nearly of a quadrangular form, projected from the midst of these stones; but the angles of these rocks were almost obtuse, and as it were worn away. On reaching the summit, I discovered an immense extent of country; at the base of the mountain rose a chain which ran to the south-east in the form of an oval horse-shoe. One solitary baobab was to be seen in this desolate plain. The Marabout, whom I had left at the bottom of the hill with our horses, fastened them to a tree and joined me; observing me examine the stones with which the ground was covered with much attention, he made a hole with his dagger, in a greyish earth lying beneath the first stratum of stones, and which seems to be mixed with ashes, and picked up some small yellowish stones, saying, "These are the stones which the Moors and Toucolors come in quest of; they dig holes the depth of my arm, from which they obtain a large quantity; load their asses with them, and then smelt them in their furnaces; they yield much iron; and the deeper they dig the more they find." Having taken up a few of these stones we returned. The descent was rather dangerous,

for we were often on the point of falling, because the stones, being round, easily rolled from under our feet.

I had scarcely returned to the village when one of my friends came in great alarm bringing tidings, which in truth were not very encouraging. "The Toucolor, at whom you presented your piece at Banai," said this Negro, "is just arrived to demand justice from Almamy, and he is supported by a powerful party; I think it right to warn you," added he, "that two Imans, Mollet and Bella-Pinda, have endeavoured to prevail on Almamy to go to Banai; intending to avail themselves of his absence to strip you of your property, and divide it between them, urging as a pretext for this injustice, that you are going to join and assist Sembaiassin. Mollet means to have your gun, and Bella-Pinda your horse; nevertheless it must be confessed, that Almamy, deaf to their insinuations, has declared that he has taken you under his protection, and that you shall go to Oulli; because he places entire confidence in your word."

I saw nothing but dangers on all sides; whom could I henceforth trust, since one of these very Imans, Mollet, who might, perhaps, design to assassinate me, had come the evening before, taken me by the hand and enquired after my health? then again the people who are often more watchful over and attentive to their interests than their chiefs, loudly repeated every day that I was going to the Bambaras. Notwithstanding Almamy's favourable disposition towards me,

it was not likely that he could long resist the torrent of public opinion, he, whose authority could last no longer than while he conformed to that opinion. Having well considered every thing, I instantly sent Boukari to solicit the passport which had been promised me; after many difficulties and objections, this faithful servant succeeded in obtaining it. To hasten the business I was obliged (for the public offices in Africa are not as amply supplied as in Europe,) to furnish the secretary who was to prepare the passport with a sheet of paper, to which I added a present of two others. Lastly, to gain over all the agents of the government, I gave two necklaces of glass beads to Almamy's brother. Boukari after at least two hours' solicitation and importunity, brought me this famous passport with shouts of joy; to me it was truly a pardon, since it entirely changed my situation, by restoring to me the consideration I had lost by my arrest. The following is a translation of this document, which was written in Arabic: "Almamy Mamadou, and the excellent personages who form his council, Aldondou, Eliman Siré, Sembaiené, Boumandouet, Eliman Rindiao, Ardosambadadé, Dembanaiel; we have written this letter that it may be read by all those who may meet this white man, and that they may learn that he has visited us, and that we have allowed him to depart. The prince of the faithful, and all the grandees of Fouta have said to him, Go. All the villages

shall afford him hospitality, and shall not stop him as far as the frontiers."

A Negro who performed the duty of aid-de-camp conducted me to Almamy Mamadou; I had great difficulty to pass through the crowd of warriors who came to pay their respects to him, or to receive his orders. This prince was seated under a kind of gallery of straw, built in front of the hut for him to give his audiences; he was then engaged in making *gris-gris* for the war. Having approached to thank him for the permission he had given me to travel through his dominions, he desired me to sit down near him, and twice took me kindly by the hand; I then untied a cord of red worsted which I had been told that he wished for, and made him a present of it; after which I took leave of him and went to the house of Aldondou. These were visits of ceremony, the same as in Europe. Aldondou received me more coldly than the king had done. From his house I went to Almamy of Bondou; he was not then to be seen, and the audience was deferred until the evening. Those who impatiently suffer similar disappointments from our own great people, would have been astonished at the patience with which I endured all these rebuffs; but in my situation, I was obliged to make a virtue of necessity. I then returned to my hut, and prepared for my departure on the following day. When night arrived I returned to Almamy of Bondou, whom

I found lying in his court on a little elevation, near a blazing fire. A numerous circle of Negroes sat round him smoking. Almamy of Bondou is a lively old man, and I had no fault to find with him; he wore a scarlet cap on his head, a cotton tunic, and Turkish slippers; his costume and the colour of his complexion gave him a strong resemblance to the Moors. I saluted him and seated myself by his side; a proceeding which no doubt appeared to him rather too familiar, for he ordered a sheep-skin to be spread on the sand for me to sit down upon, a little below him; after several idle questions respecting my journey, and some warm eulogiums on Boukari, whom he much esteemed, it was agreed that I should go into Fouta Jallon, and that I should have a guide named Maka, of whom I had reason to entertain a favourable opinion. When following the Fouta army, exhausted by sickness and thirst, Maka had given me the water which he was carrying along with him in order to refresh me; this act of humanity had so much attached me to him, that I asked for him in preference to all others as the companion of my journey.

Every kindness demands a recompence, yet I durst not give Almamy my present before all his people: perceiving my embarrassment, he desired me to step behind him, and I put into his hand my powder-horn, which was coveted by too many people not to be stolen some day or other. Almamy

returned me many thanks, adding that he was very sorry he did not possess any thing worth offering me ; he then dismissed me and kept my Marabout with him. I was scarcely asleep before Boukari awoke me, and said, " Almamy of Bondou asks if you have nothing to give to his children." I knew not whether I was *obliged* to make presents to his majesty's offspring, but as I needed his consent to cross his dominions, I sent back by Boukari four grains of amber to be presented to the little princes.

March 11th. At the moment of my departure, a great number of people came to obtain rewards from me ; for the same men who would have robbed me if Almamy had permitted them, boasted of having accelerated my departure ; I was obliged, in order to rid myself of them, to throw some glass beads among them.

We stopped during the heat of the day at Santiobambi, where we were entertained with couscous and milk. As I was going to eat out of a calebash which had been used for milking the cows, I was prevented by the assurance, that if I made use of it the cows would all die.

At three o'clock we again set off, and proceeded southward ; we had not gone far when Maka met his brother, who offered me a measure of millet, and whom I paid with a necklace of glass beads for his pretty daughters ; he then held out his hand to me, as I thought to ask for something more, but

they told me to put my hand in his; every one did the same, he then pronounced prayers for the success of our journey, and when he had finished, each passed his hand over his face.

After quitting the brother of our guide we travelled through an uncultivated country, but which nevertheless appeared to be fertile. In the next village I came to, I had great difficulty to resist the importunities of a Negro, who had been several times on business to St. Louis; he absolutely insisted on my remaining at his house all night. At a little distance from the village where this hospitable man resided, we saw four furnaces for smelting iron; they were of a conical form, and six feet high. Maka told me that on one occasion one of these furnaces had produced but little, they had only drawn from it an immense quantity of scoria. The iron manufactured in this country is of excellent quality; the Negroes of the interior do not employ any other, it is so abundant: they hammer their vessels, and do not cast them, which proves the malleability of the metal, a fact which is still doubted. The ore used in these furnaces is taken from hills situated near a village called Quiellom, which lies to the south-west. After passing through a small wood, we entered the village of Ouarenicour, where we halted.

March 12. Accustomed to make long journeys, Maka stimulated my Marabout by his railleries, and we marched quicker and longer at a time. He had bought all his accoutrements in Foota Jallon, and he was enthusiastic in praise of that

country, as all travellers are in regard to places which they have visited. He had with him a bow made of a split bamboo, the bark of this plant formed the cord; his quiver contained thirty-four poisoned arrows, besides which he had a dagger and a pair of pincers for extracting thorns.* The African needs little more to be afraid of nothing.

Maka called us up early, and we pursued our journey through a very woody country, the soil of which was sandy. Among the new species of trees, I remarked only the *rota*, the flowers of which shed a perfume as delicious as that of the rose; the *beb*, whose foliage resembled that of our plane-tree; its bark is soft and white, its wood is red, and is used for making the shackles which the traders put on the feet of their slaves. The incense-tree is also found there, it is thorny, and its bark is of a dark brown. The ebony and gum-trees were most common. It is singular to see trees of the same species, some of which are in flower, others without leaves, and others covered with fruit, all at the same time. I consulted my African botanists on this subject, and they assigned the following reason for this diversity: that those which are the least advanced, have either not laid up a sufficient provision of water during the rainy season, or have already

* One of the branches of this instrument is pointed, whilst the other, similar to the cutting knife of our shoemakers, cuts the flesh in order to come at the thorn.

exhausted it. I doubt if this explanation will satisfy our philosophers.

Overcome by fatigue, I proposed to my companions to rest ourselves in the midst of the country, and Boukari went to the neighbouring village to purchase a supply of milk. We were soon joined by a caravan of Toucolors, conducting asses laden with cotton, and who came and shared our frugal repast. After dinner, politics formed the topic of conversation. I thus learned, that Foutatoro, Bondou, and Fouta Jallon, had formed a sacred alliance for extinguishing idolatry, and waging eternal war with the Pagans, who will not submit to the privations to which the law of Mahomet would subject them if they were to embrace it.

When the east wind had ceased to blow, we resumed our journey: at the extremity of the wood which we had been traversing the whole day, we perceived an immense plain, encircled by ferruginous mountains. We then crossed the dry channel of a stream, and saw a great number of villages built on small elevations, because, during the rainy season the plain is inundated by the torrents, which pour down from the mountains. The houses here were not surrounded by thorny hedges, from which circumstance I conjecture, that wild beasts are not very numerous in the environs, otherwise they could carry off all the cattle which are left out at night in the middle of the village. Maka conducted us to Aoret; we paid a visit to the chief of this village; his house was encompassed by a

fortification of earth, which was falling to ruin. This man who was extremely phlegmatic, after having some time considered if he should receive us, at length told one of his slaves to give up his hut to us. We slept until eleven o'clock without the house.

During the night I heard my horse neigh, and supposing that he was attacked by some wild beast, I instantly rose and took my gun. Imagining that I saw a hyæna prowling round him, I called Boukari, and told him to arm himself; we then cautiously approached the unknown animal, which was nothing but a large dog, watching our movements; he began to bark, and thus dispelled our alarm. On our return we had to encounter the jokes of a dozen traders, who lodged with us under the same roof.

March 13th. Notwithstanding a fresh attack of fever, I departed early with my people. Having gone, according to the custom of every civilized country, to take leave of the chief, I presented him with a grain of amber, which surprised him so much that he could not utter a word, as he had not himself granted me hospitality. The heat having overtaken us in the woods, we rested in them, and as the trees afforded but little shade, Maka made me a tent with my blanket. I could not now mount my horse. The sight of this poor companion of my labours was so impaired, that during the night he had two or three times run against the trees with me. We slept at Diotte,

March 14th. The country which we traversed being very woody, I was convinced of the truth of the assertion of a modern writer, that at noon the heat is more intense in forests than in the open country. The thirst which had tormented me since the morning, and the heat of the sun, obliged me to sit down under a tree to rest myself, but yielding to the advice of my guides, I mastered my sufferings, and resumed my route.

The tract through which we travelled, was mountainous and woody, and seemed to have been convulsed by fire; the heat was so suffocating in these places, that my Marabout asked me if I did not think it might proceed from some subterraneous fire. At last, after a long march we arrived at the well of a neighbouring village; it was almost dry, and it was only by dint of intreaty, that we obtained a little water from the women who were drawing it; after quenching our thirst, we sheltered ourselves from the scorching rays of the sun, at a little distance under some trees, whose foliage formed a roof impervious to the heat: the verdure which covered the formerly inundated soil, seemed to increase the coolness of this spot.

For two days Maka had suffered severely from the tooth-ache; to men who are fond of repose, it afforded an excellent pretext for not proceeding; the fear of stopping on the way made me turn dentist: luckily I had not to do with one of the sultans, who put to death their medical attendants when they fail in their operations. Boukari wished me to use my

ramrod, but I took a very strong piece of cotton thread, and having fastened it firmly to the tooth, though not without some fear for my fingers, it was out in a second : I was myself astonished at my success. I had quitted my breakfast to assist Maka, and as a reward for my trouble, I begged him to fetch me a little water of which I was in the greatest want. He began very leisurely to take his pinch of snuff, and notwithstanding his protestations of thankfulness, I waited at least an hour before he performed for me this service, which I claimed from his gratitude. The depth of the wells here, as in Bondou, equalled the depth of those of Cayor ; it was as much as forty fathoms, which is somewhat remarkable.

Eager to reach the frontiers of Foutatoro, I set off during the most intense heat of the day, from which I contrived to defend myself by throwing over me the large blanket I had brought with me. The celerity with which we proceeded enabled us to arrive before night at Dendoudé Tiali, the last village of Foutatoro on the side of Bondou. It is thus called because there is a pond (in the Poula language *tiali)* in its neighbourhood. When swelled by the rains its waters overflow on one side into the Gambia, at Kambia in Oulli ; on the other into the Senegal at Kougnem in Bondou.* The canoes of the Gambia then ascend as far as Dendoudé,

* This communication between the Senegal and Gambia, is called Nerico in the maps.

the farthest point to which they can go: I have seen the tree to which the Negroes fasten them, for this spot was then dry. For two years past these traders have not returned, because they have incurred the indignation of the inhabitants by carrying away the son of a Marabout of this village for the purpose of selling him for a slave.

It has been long supposed that there is a communication between the Gambia and Senegal in the upper part of the country; a communication really exists, but cannot be useful to commerce, since no vessel can navigate the water that runs from one river to another. It would be a very expensive work to construct a canal forming a constant communication between the two rivers by means of this lake, which would furnish water requisite for the purpose.

March 15th. I passed the night in the open air, and the cold awoke me at an early hour; I rose before day, and our host and an old Iman conducted us beyond the precincts of the village. At the moment of parting they all put their hands in mine; the Iman then recited some long prayers, and having spit upon our fingers, each rubbed his face with them; but though I had accustomed myself to conform to the manners of the country, I was content with slightly passing my hand over my face.

As soon as I had set foot on the territory of Bondou, I returned thanks to God for having preserved me from all the dangers which had threatened me in Foutatoro. I began to

breathe more freely, and the joy which I felt on finding myself safe from the perfidy of the Poulas who inhabit that kingdom, made the distance to Boquequillé, the first village of Bondou, seem very short. I had a son of Almamy of Bondou for a fellow traveller. This prince lodged me in the best hut in the village, he neglected nothing by which I might recognize the hand to which I owed all this kindness. The heat which I felt at Boquequillé was excessive; in these scorching countries a stranger would be almost induced to imagine himself in a constant fever; it was impossible for me towards three o'clock in the afternoon to handle the barrel of my gun. When the rays of the sun had become less powerful, we resumed our journey; after travelling two leagues we stopped near a well, round which many women were assembled. One of them exclaimed, "there is a white man!" In a moment they all scampered away, overturning their buckets and pitchers. One, however, who was bolder than the rest, came and took me by the hand; her companions immediately followed her example, with that air of assurance which people sometimes affect at the moment when they are chilled with fright. All these Naiads were young, pretty, and well proportioned, and notwithstanding their jet black colour, it would have required the virtue of a stoic to behold them with indifference. I quitted these damsels with regret, and their adieus proved that my presence no longer excited terror, and that kindness and friendship had taken the place of that sentiment.

Although my clothes, hanging in shreds, would rather have excited pity than respect for my person, Amadi, for this was the name of Almamy's son, said to me when I wished to saddle my horse to set off, "Let slaves do that, it does not become a prince like thee to work."

At Doubel, where we passed the night, he insisted that I should lie in his hut, although his wife was there, a signal honour which I had not previously received.

Foutatoro, which I had just quitted, is one of the most extensive states in this part of Africa; it is bounded on the west by the country of the Bourb-Joloffs, and the kingdom of Brack; the Senegal separates it on the north from the countries inhabited by the Moors; to the east is Bondou, and lastly, Oulli lies to the south. The fertility of its soil is a source of considerable wealth to its inhabitants. It is watered by several small rivers, which might afford facilities to commerce for the transport of merchandise, if they were joined by canals. The lands situated along these rivers will bear a comparison, for fertility, to the richest in France. The inhabitants cultivate them with great care, but neglect the planting of trees, thus wood is not very common in their country. For fuel, they burn cows' dung, either alone or mixed with millet straw, whilst they might have beautiful forests, if they would but take the trouble to second the bountiful dispensations of Nature.

The crops grown here, are, large and small millet, cotton,

which is very fine, excellent rice, indigo, and tobacco, which the inhabitants use for smoking only. Water is abundant in most of the wells, and it is not necessary to dig deep to find it. The most common trees are the *grède*, the bark of which is covered with sharp thorns : its leaves are opposite to each other, and arranged with great regularity, but grow only at the extremity of the branches ; its wood is used for making porringers. The *krede*, the wood of which is white, serves for making bedsteads. The *deraboki* is a small tree, in colour and form resembling the baobab ; its wood is soft, its fruit is put into water to poison lions and hyænas. The *guiandam* has a fruit resembling coffee, which the Negroes eat roasted, in times of scarcity. The *denteculai* is knotty and of low growth ; its fruit resembles the orange, and its flavour approaches that of vanilla ; it contains a great number of pips of a green colour, arranged like those of the gourd; the rind of the fruit is so hard, that it is necessary to break it with stones ; the fruit occasions cholic.

Lions, panthers, hyænas, and jackalls, are very common, the elephant is more rare ; of birds there is no great variety. We meet with some ostriches, vultures in great numbers, guinea-fowls, wood-pigeons, ravens, with white necks, turtle-doves, partridges, and parroquets with black necks.

Foutatoro is destitute of gold mines, but enjoys the inestimable advantage of possessing excellent and numerous iron mines. The heat of this country is intense, the thermometer at noon often rising to ninety-six degrees in the shade.

The population is very considerable, amounting to about two millions of souls.

The inhabitants of Foutatoro trade with the Moors of Oualet and Ludamar, with the Poulas of Foota Jallon, and with the Europeans established at the isle of St. Louis. The first bring them salt, and in return take back cloths, cotton, and millet. Fouta Jallon furnishes them with slaves, and a little gold. The Europeans supply them with the blue guinea stuffs with which they clothe themselves, their fire-arms, and hardware, in exchange for millet and cotton.

The origin of these people is little known: tradition relates that the Poulas formerly inhabited fertile regions situated in the northern part of Africa, perhaps Numidia; they were shepherds and rovers. The form of the huts which they still build, proves that they were accustomed to live in tents. The Joloffs also inhabited that part of the African continent, but were, I should imagine, a more sedentary people. When the Saracens made themselves masters of those countries, the Joloffs and Poulas, affrighted at the invasion of those ferocious conquerors, traversed the Desert, and settled in the tracts which they now occupy. The Serreres, a Negro nation, were then masters of it. At the sight of men mounted on camels and horses, they fled towards the south-west, where they formed other states, which still exist under the names of Baol and Sin. The Moors, however, followed the Poulas to the south of the Senegal, and drove them from the

countries of which they had taken possession. The Poulas who had till then fled before their enemies, would not quit for ever a fertile tract to bury themselves in barren deserts. They began therefore to think of recovering the conquests from which they had been dislodged, and engaged to pay to the Moors a tribute of ten measures of millet for every chief of a family, and to embrace the Mahometan religion. This is now the only religion tolerated in the country, and the tribute is punctually paid every year.

This great nation of the Poulas, or men of a red colour, is almost become extinct. These people having contracted marriages with the Joloffs and Serreres, have produced a race of Mulattoes called Torodos, from whom the province of Toro in Fouta derives its name, which has even been extended to the whole country, because these Torodos have made themselves masters of it, and driven out the red Poulas by whom it was formerly occupied. The latter, dispersed in the deserts of the kingdoms of the Bourb-Joloffs, Cayor, and Salum, still lead there the roving life of their ancestors; a very small number of them, however, have retained their colour. The red Poulas and the Torodos speak the language of their forefathers, but mingled with Serrere and Joloff words. The Serreres are evidently the most ancient inhabitants of this part of Africa. Their language, which is extremely simple, is probably one of the oldest, and their wild manners have not undergone any change.

The Poulas likewise made an irruption into the regions situated more to the east, for they occupy Massina, and several districts beyond Tombuctoo; Kassoun, where they speak the Mandingo language; Ouassellon, where they are Pagans; Sangarari, Bondou, and Fouta Jallon; which is the extent of their conquests to the south. They have every where united with the black people whom they have conquered, and thus their race has almost entirely disappeared, and given place to another, composed of reddish or black men, who have fixed dwellings, and have partly adopted the Negro manners.

The family of the Deliankés possessed the sovereign authority amongst the Torodos, when they became masters of the Fouta country. The chief, who bore the title of Amtoro, exercised the supreme power. This family was Pagan, and behaved in the most tyrannical manner, especially towards Mahometans. A revolution, caused by the cruel despotism of the Amtoro, produced a change in the form of government, to which Africa cannot afford a parallel. Towards the end of the eighteenth century, Abdoul, who was nothing more than a Mahometan priest, raised the standard of rebellion. An enthusiastic love of liberty, and religious fanaticism, rendered his little troop invincible; he was victorious, and having made the Amtoro prisoner, exposed him a whole day to the heat of the sun, and publicly stripping him of the marks of royalty, reduced him to the condition of a private subject. The Deliankés, beaten on all sides, fled to Kaarta, where they excited, and

still excite the king to make war upon the Poulas, their most cruel enemies, since the Deliankés have not abandoned Paganism.

In this revolution the Poulas only changed one tyrant for another. Abdoul, who retained for ten years the sovereign power, which had been temporarily conferred on him, made no other use of it than to tyrannise over his country; but his address and energy maintained order; at his death the government received a democratic form.

Foutatoro is now a sort of theocratic oligarchy, in which the people possess considerable influence. Aldondou, El-Iman-Siré, Sambaiéné, Boumandouet, El-Iman-Rindiao, Erdosambadédé, and Dembanaiel, are the chiefs of the country; they are probably descendants from the ancient chiefs of the Poula tribes when they were a wandering people. Each of them is proprietor of a portion of the country, and they jointly exercise the sovereign authority. The first two always enjoy a kind of pre-eminence over the others, for their two voices form a majority in the council; but to give their decrees greater weight with the people, they create an Almamy, (Iman) whom they select from among the common Marabouts. All the acts of government are performed in his name, but this Almamy cannot take any step without consulting his council. When they are dissatisfied with this chief, they retire during the night to an elevated spot, and after a long deliberation the Almamy is

deposed and another immediately elected in his stead. They desire his attendance, and address him in these words: "We have chosen thee to govern our country with wisdom;" and no doubt they add, "and to execute our commands." The Almamy then takes the Koran and says, "I will strictly follow that which the book of God prescribes; if he commands me to give up my wealth, to sacrifice my children, I will do it without hesitation." Upon this, Aldondou on one side and El-Iman-Siré on the other, present the new Almamy to the people, saying: "Here is your king, obey him." The people applaud, and the elevation of the new prince to the throne is celebrated by salutes of musketry. Almamy makes presents to the seven chiefs, and in his turn receives donations of flocks and slaves from the people. When the deposition of the Almamy is pronounced, the children proclaim it to him, uttering cries and throwing mud and stones at his hut. He then retires, relinquishes all the insignia of authority, and returns into the class of private citizens. If he does not obey the orders of his successor, he renders himself liable to be scourged by his former subjects. Nothing is less durable in this country than the supreme power; in 1818, there were successively three Almamys. Each of the seven chiefs at his death is succeeded by his brother.

In Foutatoro, and among the Moors there exists a sort of free masonry, the secret of which has never been

revealed ; the adept is shut up for eight days in a hut, he is allowed to eat but once a day ; he sees no person excepting the slave appointed to carry him his food ; and at the end of that period a number of men in masks present themselves, and employ all possible means to put his courage to the proof; if he acquits himself with honour he is admitted. The initiated pretend that at this moment they are enabled to behold all the kingdoms of the earth, that the future is unveiled to them, and that thenceforward heaven grants all their prayers. In the villages where persons of this fraternity reside, they perform the functions of conjurors, and are called Almousseri. One day Boukari told me, after attesting the truth of what he was about to say by the most solemn oaths, that being in a canoe with one of these men, there fell such a heavy shower of rain that he would not depart ; yielding, however, to the wishes of the Almousseri, he set sail ; "torrents of rain fell on all sides," added Boukari : "but our bark remained perfectly dry, and a favourable wind swelled our sails. I asked this Almousseri to explain his secret, but he answered, that if he revealed it his brethren would infallibly destroy him."

Another class of persons acts a very extraordinary part in Foutatoro ; these are called Diavandos ; they inhabit the villages of Senopalé and Canel, they are the *griots* of these parts ; though doomed by their profession to contempt, they have nevertheless contrived to render themselves formidable by the influence which they have gained over the public

opinion, by means of eulogies or satires of which they are equally lavish. They speak with great facility, are proficients in the Arabic language, and zealous Mahometans. Their traffic in praises and invectives procures them considerable wealth. If one of these men demands a horse or a musket from the king, he dares not refuse him. "Yes," said Boukari to me, "if a Diavando were to require my gun, I would give it him without hesitation; for if I did not consent to make him a present of it, he would go to my friends and would injure me so much in their opinion, that I should be abandoned by them all." This proves that in the interior of Africa as well as in Europe, calumny produces the most baneful effects, and that there exist few persons who have so much confidence in their own opinion as not to be shaken by a perfidious insinuation against their neighbour. A Poula, however, will not give his daughter in marriage to a Diavando; neither is this the only class of persons consigned to contempt; but the line of demarcation here is not so strong as in Hindostan; to appearance there are no distinctions. The *griots*, blacksmiths, weavers, shoemakers, live and eat with the other Negroes, but never connect themselves with them by marriage.

The Poulas breed great numbers of horned cattle, which constitute their chief property. Such is the attention which they pay to these animals that notwithstanding the enormous price of salt, they give it to their oxen for the purpose of

fattening them. The Poulas have also many asses; their horses are small, but excellent in point of speed.

All the Poulas are Mahometans, and rigid observers of the precepts of their religion; inflamed with a zeal for conversion, they carry their intolerance even to fury. This is assuredly one of the most vain-glorious nations in existence. Foutatoro is according to its inhabitants the first country in the world, and the Poula infinitely superior to the native of any other region. In their opinion the European distinguishes himself only by his industry, but is weak and cowardly. The Negro is destined to live in slavery, and after death to be plunged into the flames of hell. The Moor alone is brave, and may be placed next after the Poula. Yet these people, although so haughty and presumptuous, have twice been completely beaten by the Joloffs. If they exercise hospitality towards a stranger, it is not from a motive of benevolence; it is ostentation that generally induces them to offer an asylum to the traveller. The character of the Poula is violent; he soon flies into a passion; his comprehension is quick, but like the Negro, he is too indolent for long-continued reflection. Perfidious and hypocritical, the Poula, at the moment when he gives you his hand, is perhaps forming in his mind a project for assassinating you. The Poula, whose colour is a deep black, is unsusceptible of any feeling of affection. Like all the races of Mulattoes, the Poulas despise the Negro, and

detest the red or primitive Poula, from whom they originally sprung. They are incessantly soliciting presents; and if they meet with a refusal they load you with a torrent of abuse, or spit in your face. Notwithstanding these odious defects they possess one great quality, national spirit. They never sell each other; and this is more than some of the civilized nations in Europe can boast. When they learn that one of their countrymen has been sold, they go and rescue him from the hands of the purchaser.

The Poula is industrious; his hut is well built; his clothes are woven with care, he ornaments them with figures in a delicate taste; his productions of iron and leather, although well made, are inferior to those of the Moors. Every village has its weavers, shoemakers, and blacksmiths. These trades are quite sufficient for people who know no other wants than those which nature has imposed on all mankind.

I have seen sandals made in a really elegant manner of red morocco of a brilliant tint; and the mechanism of their locks, although simple, shews that the smiths are not deficient in ingenuity. Their stirrups, silver bells, ear-rings, and other trinkets, display some talent in the workman. The art of weaving is considerably advanced; they have arrived at the manufacture of muslin, coarse indeed but useful. The country is in general well cultivated, and on the banks of the Senegal, the Poulas have in some places even the patience to encircle each ear of millet with a wisp of straw; without this

precaution the birds, especially the parroquets, whose number is infinite, would destroy their crops.

Architecture is absolutely in its infancy among these people, their houses are constructed of earth mixed with the dung of cattle; the roof is composed of long poles; when the walls are quite dry, the roof is merely laid upon them without being fastened down; its conical form prevents it from being overthrown; it is then covered with straw. These huts have but one door, and are much warmer than those of the Joloffs; when the door is shut nothing can be seen; an inconvenience which does not exist in the huts of the latter, because the light penetrates through the reeds which form the walls.

The manner in which the Poulas manufacture their earthen-ware, is very simple: after having shaped their vessels, they place them one upon another in the middle of a field, covering the whole with straw, to which they set fire, and this suffices to give them a sufficient degree of baking.

The black Poulas are more numerous than the red, the antient inhabitants of the country; they are of ordinary stature and well proportioned. Some wear their hair long, others cut it quite close; they wear very wide breeches and a long tunic, with large sleeves; their head is covered with a small cotton cap, and they are almost all armed with muskets.

The women are pretty, and well-shaped, have oval faces and delicate features; their hair is long, and they braid it round their heads; their feet are small, but their legs some-

what bowed; they are seldom so stout as the Negresses. They load their hair with ornaments of yellow amber and coral, and their necks with gold or glass beads; over the head they throw a muslin veil; some wear a jacket with sleeves; like the Negro women they have a cloth fastened round the waist. Lively and warm, they always wear a smiling look, and they seem to sigh for nothing but pleasure; their virtue rarely resists a grain of coral, but the senses alone are concerned in the passion of these females; they are by no means susceptible of a delicate or lasting attachment; very malignant, according to the expression of my Marabout, they employ their charms to shake off their yoke, and to obtain a share in the empire of the hut; they are not slaves like the Joloff women, but wives, and in reality mistresses of the house. They obey, but only when they please, and their husbands are often obliged to give way to them. Sometimes they threaten to take them before the chief of the village, to obtain a divorce from them, and if matters are carried thus far, they have recourse to tears to influence their judge. "Why dost thou ill-treat thy wife?" he will say to the husband. "A woman is a weak being, without strength, without support, whilst a man possesses all; go, invite thine back to thee, and to appease her just anger, make her a present!" Peace is never signed without costing the husband an ox or a slave. From this difference of manners between the Joloffs and Poulas, it may be inferred

that civilization is more advanced among the latter, than among the Negroes; for it has been observed, that in those countries where women enjoy some prerogatives, it has made more progress, than in those where they are accounted as nothing.

From various observations that I have had opportunities of making, I am convinced that harmony does not reign in these families. I have witnessed frequent and very warm disputes, but which were not always carried so far as violence The causes of these quarrels, as may easily be conceived, would not appear very important to a European. They originated either in a dinner not being ready, or in a wife claiming a piece of cloth as belonging to her; but hunger and the love of dress are capable of setting a house on fire in Africa.

The women, however, are exclusively charged with the household labours; they sleep little, for during the greater part of the night they are employed in pounding millet, which is a very fatiguing occupation. Never do they receive a kind word from their husbands; never are they admitted to the honour of sharing their repasts: such is the state of a wife in Africa.

The Poulas, since they became Mahometans, have renounced the favourite amusements of other blacks, dancing and music. I saw no other instrument among them than a kind of Jew's harp, the sound of which cannot be pleasing

to any other than an African ear; the *griots* of this country confine themselves to the recitation of prayers, the melody of which resembles the chanting of our psalms.

All the Poulas are engaged in trade, but we can scarcely give the name of merchants to any but those who carry their goods from one country to another; and these are more enlightened than the rest of their countrymen. As a natural result of their distant travels, they have a great esteem for Europeans: but like all men of their class, they are great egotists and very selfish. I have seen many stammerers, blind persons, and idiots in this country; few deaf, and no insane people, because there are so few passions.

When a rich man wishes to marry, he goes to his father and imparts to him his desire to make such and such a female his wife; the father of the young man then repairs to the house of the girl's father. After he has communicated the proposal, the young man kills a bullock and sends it to his intended father-in-law; if he eats of it, this is a sign that the wishes of the lover will be complied with. From that time he does not again see his mistress or her mother: if he meets them abroad he avoids them. Some time afterwards he sends another bullock. When the wedding-day arrives he presents his bride with three slaves, and his father and mother-in-law and their children with a bullock each. The parents of the girl give her three slaves, ten bullocks, forty cloths for herself, and four pair of breeches, and four tunics for their son-in-law. In

case of divorce, the woman receives back her dowry, which at her death belongs to her children, who, if she be divorced, remain with the father. A man who has several wives encourages jealousy among them, that they may purchase his caresses by presents. Sometimes the lovers remain single for three years, and are constantly making presents to each other: they are sometimes susceptible of so strong an attachment, as to renounce every other connection until they are united.

The man who has no slaves to pay the dowry of his wife, labours for his father-in-law; it was thus that Jacob passed fourteen years in the service of Laban.

I cannot help reciting a fact, which has given the Poulas of Foutatoro great celebrity in our establishments on the Senegal. Since the beginning of the present century, M. Ribet, at the head of twenty-five European soldiers, and four hundred Senegal Negroes, had by way of reprisal plundered all the Poula villages bordering upon the river. On arriving at Gaet, one of their large towns, not a Negro appeared to oppose them; the inhabitants were all concealed behind their palisades, and thus intrenched, fired upon the enemy. In the mean time two field pieces, by which M. Ribet was accompanied, made incredible havoc among the Poulas, but at the moment when he thought victory certain, a bull leaped over the palisades and furiously rushed upon his men. A divinity descending from heaven could not have produced a more extraordinary effect. The Negroes of the

Senegal, persuaded that their lives depended upon that of the bull, stopped our soldiers ready to fire at him, exclaiming if they killed the animal all sorts of misfortunes would overwhelm them. The stratagem of the Poulas, for it was they who had let loose the bull, was completely successful. The Negroes dispersed and fled in disorder towards the vessels. To run away from blacks, would have disgraced the twenty-five Europeans who accompanied M. Ribet; unsupported they sustained the fire of six thousand Poulas, and fell victims to their bravery. Such is the event which has rendered the Poula nation so famous, and which has exposed the inhabitants of the Senegal to the most sanguinary outrages from them; while we, on our part, have not hitherto attempted to put an end to those outrages, by employing a force sufficiently formidable to repress them.

CHAPTER V.

Arrival in the Territories of Bondou.—Favourable Reception of the Author by the Inhabitants.—Sharp Altercation with the Guides.—They wish to abandon the Author.—He is on the point of fighting with them.—He departs with a Caravan for Fouta Jallon.—Particulars of Bondou and Bambouck.

March 16th. After a very toilsome journey through the woods, we sought repose under the shelter of a *coss*, the foliage of which was impervious to the rays of the sun. Boukari went to the neighbouring village to purchase provisions. A crowd of children soon formed a circle round me. Their parents, remarking the uneasiness I felt at their number, made them retire, and I was enabled to repose unmolested. The delicious coolness of this place caused me to regret that nature has not distributed such spots in greater number in Africa; but the inhabitants described them as very dangerous, on account of the many serpents that are attracted thither by their humidity. I saw several muskets,

which were covered with their skins. Some conception may be formed of the dimensions and strength of these reptiles, when it is known that they devour men and beasts. Accustomed to dangers, we passed several hours in this meadow; Boukari employed this interval in making me a complete dress after the fashion of the Negroes. For a long time I had felt the want of loose garments, which at the same time that they would defend me more from the heat of the day, would make me less an object of derision to the Negroes. When I had put on my new suit, Maka, with a cry of admiration, said to me: "Thou art now dressed as a man ought to be; with thy European clothes thou resembledst a woman." I must confess that Maka's observation was just. The Arab dress is much more noble than ours, it above all sets off the Negro, whilst ours disfigures him. A Negro in a European dress is awkward, and looks like a clothed ape; when covered with his tunic his appearance is dignified. A storm which threatened us hastened our departure: after passing the pond of Thiali, we arrived at a ravine called Tir, on account of the great number of wild beasts that frequent it. This place, hollowed out by the torrents, and shaded by lofty trees, affords a retreat to elephants and lions.

We did not stop there long for fear of unpleasant rencounters. We reached Diemore before sun-set; here the water assumes the colour of the bottom of the wells, so that the same evening I drank red and yellow water, to which

this change of colour communicates no disagreeable taste. The heat was so great, that my companions and I slept in the open air. Under the *bentang* of Diemore there is a kind of alcove, raised three feet from the ground, of considerable width, and constructed of trees cleft in two ; this is the bed provided for strangers. My body was not accustomed to repose on such a couch; I therefore spread a mat upon the ground in the court, on which I lay down. No sooner had I fallen asleep than the hyænas, which always precede the lions, awoke me by their dismal howlings ; they were so near me that I heard them walking in the midst of the sheaves of millet ; the dogs sought an asylum behind me, and durst not bark ; every instant I thought these ferocious beasts would have rushed upon us to tear us in pieces, and I could not sleep until I ceased to hear them.

March 17. We halted at Boqui, where we wished to procure provisions, but a dearth prevailed in this village, and consequently I prepared to leave it, when the chief, apparently sixty years of age, begged me to rest there. Mats were immediately spread on the ground, and a shelter was made to protect me from the sun; I could not refuse to comply with the requests of so obliging an old man. He was unfortunately afflicted with elephantiasis, a very common disorder among the blacks. Whilst I was writing my journal, he approached me, and handing me a piece of paper, requested me to write him a charm. When it was finished, he told me, raising it to his forehead, that he would sew it in a piece of cloth, and

hang it round his neck, in order that the charm might effect a perfect cure.

What a difference between the inhabitants of Bondou and those of Foutatoro! The form of government I conceive to be the cause of it: I was no longer received with immoderate laughter, I was taken by the hand and admired, if I may use the expression. The children, nay even adults, kept at a respectful distance, and spoke in a low voice. I was no longer harassed with unceasing and ridiculous questions; here I found the kind hospitality of the Joloffs. I have remarked in Africa, that the most wealthy nations are the least hospitable, and that the republican tribes are cruel and insolent; and lastly, that the more civilization has advanced, as in Foutatoro, the more the hearts of the natives are corrupted.

A very general custom in Africa, and what many people would doubtless wish to see introduced in France, is to shut your eyes to rid yourself of troublesome people. Whenever they think that any one near them is asleep all retire; it is the only method by which a stranger can obtain some repose. To be sure, with me this artifice was not always successful. At Boqui, for example, the east wind was so scorching, and the consuming heat which circulated in the atmosphere was at the same time so oppressive, that my senses were soon lulled into a profound sleep. This was the moment chosen by the women of the village to come and examine me; before this they had

not ventured to approach me; the slightest motion that I made had put them to flight. What was my surprise, on awaking, to find myself in the hands of a troop of Negresses, who were employed in an inquisitive examination of my person. When I opened my eyes, they shrieked with fright, and spread consternation through the whole village.

When we resumed our route, the people, preceded by a singer, conducted us to the entrance of a wood at some distance, where we saw several herds of wild cattle. Notwithstanding the rapidity of our march, we did not arrive till sun-set at Goumel, a village chiefly inhabited by Joloffs. It was the hour of prayer, all the blacks were assembled before the mosque, a square building constructed of earth, and covered with straw. When prayers were finished, a Negro led us into his hut, where we passed the night. The frontiers of the kingdom of Oulli are half a day's journey to the south-west of Goumel.

March 18th. Our march was fatiguing; during the heat of the sun we had to traverse a thick wood, in which the air could not circulate. Langué, a village where we halted, is inhabited by Joloffs, whom famine has driven from Oulli. The master of the hut which was offered to us, informed us he could not give us any thing to eat, and for the first time we were obliged to fast. The wealth of Langué consists in honey, which is generally very abundant; their bee-hives are shaped like ours, but placed lengthwise; the entrance is at the bottom

which is furnished with straw, and they are suspended from the branches of trees.

Flowers are so rare, that I know not whence the bees can procure their supplies; nevertheless there are innumerable swarms of them; their honey has a coarse and yet insipid taste, very disagreeable to a European who is not accustomed to it; besides it is full of fragments of leaves which give it a black colour.

After having engaged Maka to serve as a guide to Fouta Jallon, by means of ten grains of coral, I thought I ought not to remain longer in a village destitute of every kind of provisions. At the moment of departure, Boukari had a violent quarrel with a Negro, who reproached him for not having taken leave of the master of the house; Boukari, however, had given him notice of our departure; but the principles of African politeness require, that a traveller should go in person to thank his host for his hospitality.

Our route again led through woods, where I saw some butterflies, but I did not remark one which would have been worth placing in a collection. The beautiful butterflies so common in the equinoxial regions of America, are on the contrary very rare in Negroland.

The inhabitants were at supper when we entered Bodé; men who had eaten nothing the whole day, could not have arrived at a more seasonable hour, and the hospitality of an

inhabitant of Bodé did not suffer us long to be without our repast.

March 19th. We directed our course towards the south-east. After proceeding two leagues, we turned eastward, and passed through a village of considerable extent. All the Poulas who dwell in Bondou in the midst of the woods, confine themselves to the culture of small millet and cotton. They have some cows and fowls, but no horses. Their villages are extremely miserable. We travelled a long time without seeing any habitations. At length we reached a little village, where we found only one man, who presented us with a calebash full of excellent honey, which he had been at the pains to clarify. As all the women were absent, we were obliged, notwithstanding the oppressive heat of the day, to go as far as Medina,* which was also afflicted with famine. We seated ourselves under a *cobaï*, a great tree, the extremely broad leaves of which, without indentation, and having large fibres, afford a very cool shade ; its fruit, of the size of a hazel nut, is according to the inhabitants so delicious, that they want nothing else to eat when they can procure it. Whilst we were resting, several men came to ask permission to take my horse to water, for none of them had ever mounted or

* Many places bear this name, which signifies town.

even seen one, this part of the country not being frequented by caravans that bring horses along with them.

An inhabitant of Fouta Jallon, who had come to purchase cloths in this village, where great quantities are manufactured, seeing me exhausted by hunger, cheerfully offered me a share of his dinner, consisting of a small portion of couscous, mixed with honey and flour of pistachio-nuts, He told me that a short time before, a body of Englishmen, without doubt the expedition conducted by Major Peddie, being desirous of traversing Fouta Jallon, had met with a positive refusal. The great number of persons composing this expedition, had led the Negroes to suppose that they came with hostile intentions. This intelligence was not the most gratifying to me; I was apprehensive that the natural suspicion of these people, might also prove an obstacle to my journey; I nevertheless continued to pursue a southern direction. We arrived in the evening at Cogna-Amadi, where the chief of the village himself afforded us hospitality.

March 20th. Almamy of Bondou, whom I had seen in Foutatoro, had permitted me to pass through his country in my way to Fouta Jallon. At Cogna-Amadi, I was apprized that this king had returned to his dominions, and this information made me fearful that he would order me to be stopped, for the purpose of extorting from me a more considerable present, than that which I had already made him. I therefore awoke my people before sun-rise. The surface of the country

was unequal. At the foot of a rocky hill, which we descended, we found a small stream, the shallow current of which was almost stagnant. Notwithstanding our precautions and efforts, my ass tumbled into it with all my merchandize, and we had great difficulty to extricate him from this species of slough. The water of this place, which may be drunk by man, is poison to horses and cattle, from the vicinity of a tree called *tali*. It is one of the most beautiful trees I have met with in this part of Africa; it is very large and high, and its foliage very thick. The Negroes make no use of the wood. It was noon before we could resume our route, and in a short time we arrived at Cognède. Unable to procure in this village any other provisions than a handful of pistachio-nuts, I sent Boukari to purchase some in the neighbouring hamlets: amber and coral were our only coin, and as nothing but scarlet cloth, muskets, and cloves, are of any value in this place, we were obliged to defer the hope of a dinner until the next day.

Hunger drove us from Cognède before the heat had abated, and we set out in quest of better quarters. The curiosity of the chief of a village through which I passed, and where I remarked a number of papaw trees, occasioned a very unseasonable delay. He stopped us under the pretext of enquiring the motive of our journey; I made use of an argument with him which generally prevails every where: a present which I gave him purchased the liberty of departing. It was already dark when we perceived at a

distance the fires of Santimatiou: suddenly my horse, which for a month had been very peaceable, ran away with me. The noise which I had heard in a thicket, together with the start which he had made, gave me reason to suppose that he was pursued by some wild beast. The fear of being attacked by lions, which are very common in this country, prevented me from checking my horse, which never stopped till he had reached the village. My guides, not knowing to what cause to attribute my precipitate flight, soon rejoined me. They informed me that an enormous vulture lurking in the thicket, had in flying out of it frightened my horse. The chief of the village told us he could neither lodge nor feed us; in fact, the people of this place, who wholly devote themselves to the culture of cotton, have but little millet, and I began to fear that I should be obliged to go without my supper, as I had done without my dinner, when we were advised to apply at a hut situated at a little distance from the road.

On entering it I saw a great number of people in motion; fires were lighted over the whole court, and on them were placed enormous kettles. These were preparations for the wedding feast of the son of the proprietor of the house, who was just married; hungry people could not have arrived at a better time. The preparations for supper made us suppose that our repast would be plentiful; the master of the house ordered us to be conducted to a distant hut; we lay down at the door, for in all this part of Africa, strangers rest outside the

habitations. It was impossible for us to sleep, because the firing of muskets by the people at the wedding feast disturbed a troop of large apes, which never ceased barking* through the whole night. My horse was so tormented by thirst that he would no longer graze, and I was in danger of losing this valuable companion of my travels. No one would lead him to the water, for fear of meeting with lions, who repair thither to drink. I soon determined what to do; I slipped a few balls into my gun, and accompanied by Maka, went to the perilous spot myself. A more agreeable situation I never beheld, and but for the fear of wild beasts I should have remained there longer, for the moon-light enabled me to contemplate the beauty of the place. The spring issued from a rock, situated in the middle of a ravine, where the blossom of the gum-trees shed a delicious perfume. This spring formed a little rivulet, on the banks of which furnaces were constructed for smelting iron.

When I returned, a confused noise which I heard made me suppose, that the bride was going to quit her parents, and to be delivered to her husband. I quickened my pace, and witnessed the grief of this young female; I found her wrapped in cloths, more plainly attired than her companions, and lying between the knees of her mother. The old men and women encircled them, and the grandfathers and grandmothers were seated by their sides. The girls danced and repeated the

* This is the cry of apes in this part of Africa.

scenes of the wedding night. The spectators encouraged these dancers by clapping their hands, because *griots* are rare in Mahometan countries. Other guests kept aloof, and conversed amongst themselves; all were dressed in white, every one had on the best apparel; for gaiety, it truly resembled one of our rustic weddings. My presence interrupted their sports, and all the young females quitted the bride to examine a guest such as is rarely seen at African weddings. A bullock had been killed for the occasion; the arrival of a *griot* slave, (for a Mahometan would never take up a drum) and good cheer, prolonged the ball till day-light. As to us, they sent us a bowl full of couscous, and a piece of meat, so tough, that we must have gone without breakfast as well as dinner, to have touched so detestable a supper.

March 21st. We stopped during the day at Konomba, where we laid in a supply of millet flour, mixed with honey, and pounded pistachio nuts, for we were about to enter the deserts which separate Bondou from Fouta Jallon. A black man with very weak sight asked me for a charm, and I wrote it on a leaf of the *rondier*, which is used in Africa, where paper is not to be had. When the women of Konomba had prepared our provisions, we resumed our route.

The country which we traversed was very woody; and the surface of the soil, entirely covered with ferruginous stones, was so hot, that my people imagined it must contain subterraneous fire. It was midnight before we could reach Dian-

socone, then absolutely deserted, for all the inhabitants were in the woods, occupied in hunting wild cattle. Obliged to sleep in the open air, we found the cold so sharp, that all the clothing I had to put on could not defend me from it.

March 22d. Notwithstanding the desire my guides evinced to await the arrival of a caravan, I departed, and during the day we reached Maramasita, a name, which in the Serracolet language signifies, an elephant fastened with a cord of baobab. It was necessary on arriving at this village to receive a visit from one of Almamy Bondou's sons, whom all the people of Maramasita accompanied in token of respect. How much this state differs from that of Foutatoro, where I had seen the brother of Almamy confounded with the crowd of courtiers, and not treated with any distinction!

At the moment we were about to enter the wood which is on the confines of Bondou and Fouta Jallon, Boukari, to my extreme surprise, refused to come with me, unless I took two skins of water: this proposal was so much the more ridiculous, because in the deserts into which we were going to penetrate, there are abundant springs, and my beasts were so fatigued, that they would have perished under the fresh burden with which I must have loaded them. Seeing the obstinacy of this man, until then so faithful, I dismissed him. His example seduced Maka, who also applied for his discharge. I had no means of refusing; I therefore dismissed them both, and they departed.

Abandoned to myself, I unloaded my ass, put part of my effects on my horse, and distributed the rest among the inhabitants of the village. I then took my horse by the bridle, and prepared alone to commence a journey which presented nothing but innumerable dangers. Before me lay deserts which it would take three days to cross; without a guide, not understanding either Poula or Mandingo, I saw myself exposed to certain death; I resolved nevertheless to prosecute my enterprize. After I had proceeded a few paces, I looked in vain for my powder. I instantly called back my guides to ascertain if they had taken it away with one of my guns, which I had not been able to prevent them from carrying off. They returned and showed me my powder at the bottom of one of my leather bottles. This circumstance produced an explanation: the inhabitants of Maramasita pitying my situation, reproached my guides for their unfaithfulness; they unsaddled my horse and led him back to the hut in spite of me. Vexed at these disappointments, and at the forlorn situation in which I was left, by men in whom I had placed the utmost confidence, I seated myself under a tree, and there passed part of the night, overwhelmed with the most poignant reflections, and a paroxysm of the fever, which had not left me. No sooner had I fallen asleep, than a Negro came and awoke me, entreating me to enter his hut, and assuring me that I was liable to be assassinated by the Mandingo robbers in the place

where I was reposing. I followed the advice of this good man, and in his hut I found my faithless guides.

March 23. At sun-rise I wished to depart, but was opposed by my guides: Maka threw my merchandize on the ground, and swore that he would not suffer me to go, unless I paid him immediately. I gave him a string of coral: this man, whose unexampled probity predominated over the rage which then actuated him, took but five beads, and returned the remainder, saying, that as he had conducted me but half the distance for which he had engaged to serve me as a guide, only half the price agreed upon was due to him. His comrade, as I have before said, had seized my gun; I would have taken it from him, but he threatened to fire at me. This action so inflamed my anger, that taking aim at him, I should have rid myself for ever of this perfidious wretch, had not a caravan of Poulas, who seasonably arrived, separated us by holding their bows between us. My firmness on this occasion irrevocably attached to me this guide, who the evening before would have abandoned me. Terrified at the dangers which I was determined to hazard, though unaccompanied by an armed force sufficient to protect us; apprehensive of perishing with thirst in countries where, as he imagined, we should meet with no springs; Boukari's head was turned; he had even forgotten his duty and the respect which he owed me; but he has since most amply repaired his errors; he has

contributed too much to my preservation by entire devotion and invariable kindness, for me to remember this momentary misbehaviour, or to cease to regard him as a sincere friend, to whom I am indebted for my life. Some calebashes of milk restored peace and harmony; and the hope of our speedy departure made us forget our differences.

The kingdom of Bondou is of an elongated form, resembling that of a bow; we had traversed in our route the cord of this bow. This kingdom is, properly speaking, but one vast forest; here and there we meet with spots that have been cleared, in which are seen small villages, either wretchedly built, or nearly deserted. The greater part of the soil is covered with ferruginous stones, and the country in general is mountainous. Water is scarce, and is found only at a great depth, nevertheless springs are common enough, and the ground is covered with verdure in the parts bordering on Fouta Jallon. Those lands which are not covered with ferruginous stones, are generally fertile; but the excessive drought will not admit of cultivation, except during the rainy season. Cotton, maize, indigo, millet, called *nieniko*, the straw of which serves to dye leather red, some calebash trees, and water-melons grow in most of the fields. The scorching rays of the sun strip the greater number of trees of their foliage during the hot season; that called *bani* is the only exception.

The western part of Bondou contains iron mines, the

eastern, mines of gold. The districts watered by the Falemé are extremely fertile. The inhabitants there cultivate great quantities of tobacco which the Negroes call tankoro, and the quality of which is excellent; it is rather intoxicating to those who are not accustomed to it. To take it as snuff, the Negroes make use of a little iron spoon. Wild beasts are numerous. Game is common, and affords the hunter an abundant booty; there are some deer and wild oxen. Few cattle are met with; horses and asses are very rare.

The crown is in some measure elective, but in the king's family only; the brother of the deceased is almost always preferred. The government is despotic. When the king of Bondou goes to war, the proprietors of the mines are obliged to deliver to him the gold which they have amassed, and for which they are paid in flocks and slaves at the end of the campaign. The drums, as in Europe, give the signal for battle and retreat. During the combat the warriors disperse and challenge each other singly. Each of the king's sons commands a detachment. Fire-arms are scarce; the bow is used instead. The people are generally poor, and not very industrious; the cloths and other articles which they manufacture, display less skill and ingenuity than those which come from Foutatoro. Architecture has made some progress, for the entrances to the huts are more commodiously constructed than in the other Negro countries. They are as large as those of our apartments. Much as I have had reason to complain

of the inhabitants of Foutatoro, so much I am bound to acknowledge the kindness of those of Bondou; it is the highest compliment that I can pay them; they are mild, peaceable, possessed of great presence of mind, receiving the stranger with affability, and as I have before observed, never troubling him with any impertinent curiosity; on the other hand, we do not find such good living among them as in Foutatoro. When we consider the gentleness of the Poulas of Bondou, and the insolence of those of Foutatoro, we cannot help perceiving, as I have already said, the influence of the government on the character of the people; that of the former is monarchical, of the latter republican.

The Poula language, almost all the words of which terminate with *e*, or *a*, is extremely soft; it contains a great many Joloff and Arabic words, which the Mahometan religion has introduced.

The men of Bondou are not in general well-favoured; we find among them a great number of deformed persons, but cutaneous disorders are rare. Their dress is the same as in Foutatoro. Neither are the women so handsome as those of that country: in shape and colour they are more like Negresses, though of the same origin as the Poulas of Foutatoro. They wear much fewer ornaments, and their garments are not made with such elegance; but if they have not their graces, they are perhaps exempt from their vices. The contempt with which wives divorced from their husbands are treated, operates

as a check to infidelity. In France, religious devotion is more common among the women than the men; the contrary is the case in Bondou; nevertheless the men, although zealous followers of Mahomet, have neither the fanaticism nor the intolerance of their neighbours. In Bondou and Fontatoro, murderers are beheaded or shot; but in the latter country, it is easy by means of presents to escape punishment. The blind confidence of the inhabitants of Bondou in their *gris-gris*, would make them heroes, if the race of blacks were capable of producing any. The commerce of the country consists in slaves, gold, ivory, tobacco, cloth, and cotton, which they export to the neighbouring states; they receive in return, millet, fire-arms, powder and cattle. A slave costs a double-barrelled gun, and two horns of powder; this is the price of five oxen, and a hundred cloths. Nothing is given away; every article must be paid for. The following are the prices of necessaries which I purchased; a calebash full of water cost me a necklace of glass beads; a measure of millet two necklaces; a measure of milk one necklace; a bundle of hay one necklace. Notwithstanding the mildness with which the slaves of Bondou are treated by their masters, they have such facilities for escaping into the woods, that they frequently assemble to the number of two or three hundred, and seek refuge in Bambouk, where they are certain of being protected by the king, who receives them as his subjects.

The kingdom of Bambouk, the gold mines of which have

so long been the object of the research of Europeans, is situated to the east of Bondou; the Portuguese, who on the first discovery of Africa, built forts in Bambouk, were obliged to abandon them, either in consequence of the wars which they had to maintain against the inhabitants of the country, or on account of the mortality among their soldiers, occasioned by the insalubrity of the climate.

Bambouk has always been considered as the Peru of Africa, and the accounts given of it by Compagnon and several other agents of the French companies, have in some measure confirmed the pompous descriptions of the Negroes.

The war carried on by the Poulas of Foutatoro and Bondou against the Bambaras and the Serracolets, not permitting me to continue my route to the east, prevented me from entering Bambouk. It was, perhaps, a fortunate circumstance for me; since it is probable that the inhabitants would have taken my life, as a forfeit for my curiosity and boldness. I contented myself with collecting such particulars as appeared to me to be the most authentic, respecting that rich country; and which nearly correspond with those given in an anonymous work published in 1789.*

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* *Voyage au Pays de Bambouk, &c.* Paris, Defer, 1789, one vol. 8vo. The name of the author was Coste; he had travelled in different countries and published several works, to none of which he affixed his name. He died about the year 1811.

Bambouk is almost entirely covered with lofty mountains: their elevation serves as a defence to the country, exposed to the invasions of the Poulas of Bondou and the Bambaras, ever eager to seize the wealth which it contains. This kingdom abounds in gold mines and very malleable iron. The working of the former is nearly at a stand; it is no doubt checked by the opinion current among the people, that certain death awaits the proprietor, who after discovering a new mine fails to sacrifice a black cow to the gold, which is supposed to possess the power of sorcery. Policy has doubtless contributed to the circulation of this opinion, lest the riches procured by more active exertions, should attract the ambition of neighbouring countries. The inhabitants, as the Negro merchants inform me, pretend also that it is useless to dig further than twenty feet deep, when the gold ceases to be found in considerable quantities, because, as they say, its disappearance indicates that it has left its place, or is hiding itself. This notion has doubtless the same origin as that which we have just mentioned.

The most important mine is that of Natacoa; it is situated, says the work before cited, in a hill the height of which is three hundred feet, and the circumference from a thousand to twelve hundred paces; its summit resembles a dome The hill of Natacoa is placed in the centre of an immense plain, at a distance from the hills of Tambaoura. The pits dug by the Negroes are to the number of twelve hundred, and from twenty to

twenty-five feet deep; at the surface they are twelve feet in circumference. They form them with a gentle slope and with steps for descending; but as the sides are not supported by planks, they frequently fall in and bury the labourers. Women are employed in washing the earth to extract the gold from it; they throw away the coarse gravel which much resembles iron ore. At the bottom there remains an emery in very fine powder, which it is extremely difficult to separate from the gold. The farther they proceed with the pits, the more they find.

The mines of Nambia, Semaylla, and Combadiréré, produce great quantities of gold, which the Moors take in exchange for the salt which they bring hither.

The climate of Bambouk is so intensely hot, that it would be doomed to almost continual sterility, if the numerous rivulets which flow from the mountains did not in many parts cool the air and favour vegetation. The country, therefore, produces great quantities of rice, millet, maize, and pease. The baobab and the tamarind tree are seen almost every where. The inhabitants possess numerous herds of goats and horned cattle, but horses are rare.

The people of Bambouk are Mandingoes. Their cruelty and perfidy make them terrible to all travellers, and it is not without the utmost precaution that even the other blacks venture among them. Nevertheless the Moors, the Serracolets,

and the Mandingoes of Gambia, visit the country to purchase gold, which may be obtained at a very low price.

The Bamboukians profess the Mahometan religion, but they disregard its most rigorous laws, for they drink to intoxication of a liquor made with honey; they leave it to ferment for eight days in the sun, with millet which has been previously made to shoot in water.

The king of Bambouk, who reigns over a country, the possession of which is envied by all his neighbours, when he is attacked, retires with all his treasures to a mountain commanded by a fort, the elevation of which is its only defence.

The continual invasions to which the Bamboukians are liable have rendered them so suspicious, that they seldom permit strangers to enter their rich country; especially Europeans, whose cupidity is known to them, and against whom they have had to defend themselves. If we may judge from the ruins of the forts erected by the Portuguese, they might doubtless have retained them by renewing their feeble garrisons, which disease and the climate must have annually diminished.

CHAPTER VI.

Route of the Caravan in the Desert of Fouta Jallon.—Arrival on the Banks of the Gambia.—Height of the Mountains.—Cacagné, the first Village in Fouta Jallon.—The Author is stopped at Niebel by the Iman Ali.—Description of his Wife.—Manner in which she annoys the Author.—Ali demands a Variety of Presents.—He gives the Author a Passport.—Boubou offers himself as a Guide.—Hospitality of the Chief of Lenguebana.—Mountains of Tangué.—Their Height.—Difficulty of reaching their Summits.—Dangers incurred by the Author.—Arrival at Bandeia.—The Author leaves his Horse with Boubou.—He takes a second Guide.—Sources of the Rio Grande, and of the Gambia.—Arrival at Boié.—Generosity of the Chief.—The Author turns Physician.—Fertility of the Country.—Source of the Falemé.—The Author is obliged to make Talismans for his Host.—He goes to Niogo.—Entry into Timbo, the Capital of Fouta Jallon.—The Author is threatened with Detention.—He obtains Permission to depart.—Description of Timbo.

March 24th. At length, at four o'clock the caravan left Maramasita; it consisted of fifty Poulas, inhabitants of Fouta

Jallon, who carried their merchandize on their heads, in oblong baskets. They contained cottons and chiefly cloths, which these Negroes purchase in Bondou in exchange for oxen, goats, gold, bows, and arrows. Three merchants of Foutatoro had asses laden with cloths rolled up in the form of large flattened cylinders, and leather bags filled with salt. Each traveller had an earthen pot, and his provision of dried couscous or pistachio-nuts in a leather bottle. My fellow-travellers wore cloths which hung in tatters; this ragged dress, and the bow with which they were armed, gave them a completely savage appearance. Two Poulas of Fouta Jallon had brought their wives along with them.

We had scarcely entered the woods, which are situated on the confines of Bondou and Fouta Jallon, when we heard the noise of a troop of elephants, about two hundred paces from us, among the high grass which covers the ground underneath the trees. By no means anxious to encounter those gigantic animals, we hastened our march to get out of their way.

The Poulas, notwithstanding their lively disposition and robust constitution, are not very good travellers; they are obliged to rest every hour. They have less strength than the Joloffs, but they are better able to endure privation. At midnight we halted near some Mandingo huts. Having tied my beasts to a tree, I went to look for some straw in the wood, for Boukari was so fatigued that he could not walk.

March 25. The sun had risen long before we set out; consequently the heat was almost insupportable. We halted by a brook, which watered an immense meadow; the current was tranquil. On its surface we observed water-lilies in blossom, the dazzling white of which was distinguishable at a distance.

All my companions dispersed in the woods, some to seek honey, which they afterwards offered me: others to gather rushes, for making baskets. After a short rest, we continued our route; the paths in many places were almost impassable, on account of the large holes which had been made by the elephants' feet. I measured one of these holes, and found it three feet in circumference. The traces of these animal led me to suppose that they must be very numerous.

Our caravan presented a very striking spectacle at sun-set, when my companions fell upon their knees to adore the Almighty. The hymns of these pious men, which suddenly broke the silence of the vast solitudes, filled my soul with a religious awe. This simple and affecting homage, offered to the Creator of the world in the heart of a desert, could not but produce such an effect on me, although my belief was not the same as that of the Negroes. I blushed on finding myself standing alone, in the midst of this troop of men on their knees, thanking God for having protected them thus far on their journey. When the prayer was finished, one of them approached me, and asked me if I never prayed. I

answered, that my journal was the book in which I wrote my prayers. This stratagem, which I always made use of, served to prevent all suspicion respecting the object of my journey.

Our troop then entered the thickest part of the wood to await the rising of the moon, which alone could guide us during the night, in paths, the traces of which are so easily lost. When this luminary appeared in the horizon, an old Poula merchant, named Boubou, who was accompanied by his wife, gave the signal for departure. After a long and tedious march by a hilly path, covered with ferruginous stones, we rested in a plain, which seemed to have been desolated by fire, for there was scarcely any appearance of verdure. Some stones served us to rest our wearied limbs upon. Whilst several of my companions went all round in quest of leaves to make me a bed, we lighted some fires to prevent the approach of wild beasts, and to prepare our supper.

March 26. After prayers we again resumed our route. Arriving in an open place, a Poula exhorted us to quicken our march, assuring us that this spot was infested by Mandingo robbers, who generally attack caravans. I was anxious to keep up with my companions, but my horse, accustomed to travel over a sandy country, and with a worn out hoof, proceeded with difficulty. At noon, we passed the road to Tenda, on the right, and that of Dentilia on the left. Torrents every moment intercepted our progress ; a few were dry, but the

greater part were filled with water, and only to be crossed by fording. Their banks, composed of ferruginous rocks, were so steep, that they formed precipices, which we had great labour in making our asses descend. Mine slipped, and fell into a stream, which was very rapid; all my powder was wetted. It would perhaps, have been impossible to have extricated the animal, if my fellow travellers, who came to my assistance, had not carried him to the opposite bank. On quitting this place, we for the first time entered a wood of bamboos, which exceeded in height the tallest trees.

We at length perceived the mountains of Badon elevating their summits to the clouds, and situated about two days journey to the south-east. We were so exhausted by fatigue, heat, and the want of provisions since the preceding evening, that notwithstanding the exhortations of an old Marabout, who was extremely fearful lest we should be attacked by the Mandingo robbers, we rested near two springs, situated in the hollows of enormous ferruginous rocks. Our beds were made of dry bamboo leaves, which also served as food for our beasts, which till now had found nothing to eat.

March 27. My horse was so exhausted, that he was unable to carry me; I therefore drove him before me. Our fatigues were almost incredible, on account of the steepness and ruggedness of the mountains, which we had to climb. We advanced with great difficulty among the rocks by which they were interspersed; but amply was I indemnified for all

my sufferings, when I distinguished the Gambia before me, running from north-east to south-west. The Poulas give it in this part the name of Diman. Its banks were not high but steep. A verdure truly charming in this burning climate covered the plains through which it passed. The width of the river in this place equalled that of the Seine at the Pont des Arts. Its current, which is extremely limpid, by breaking against the rocks, produced a sound similar to the sea, when dashing against the shore. It was only knee-deep, but the bottom of the river was covered with such sharp flints, that I was obliged to walk in my shoes, to keep my feet from being cut. The operation of getting my horse and the asses across the river, occupied us nearly an hour. Three persons were employed with each ass. This animal, so useful on the mountains, gives great trouble in crossing rivers, from its timid and stubborn disposition. Impatient of these delays, I took mine by the two fore legs, whilst two of my companions seized the hinder ones, and we thus carried him to the opposite shore.

On entering the territory of Fouta Jallon, we began to ascend some high mountains composed of granitoid diabase, and ferruginous stones. What gloomy reflections darted athwart my mind, when, from the summits of these heights, I discovered a considerable extent of country, studded with rocky mountains, whose summits were lost in the clouds, and separated from one another by frightful precipices! Desolation

reigned throughout : some meadows, situated at the foot of these steep hills, but partially interrupted this dreary uniformity. The flat country into which we afterwards descended, almost always inundated by the torrents which fall from the mountains, appeared fertile ; for it was covered with rich verdure. It was refreshing to the eye, fatigued by the continued scene of barren mountains. The first place which we could discover to be inhabited by man, was Cacagné ; the chief of this village received us at his residence, and this first instance of hospitality was a good omen.

March 28th. After so long a march we stood in need of repose. I was determined therefore to pass the day at Cacagné. The heat there is suffocating, because the high mountains which surround this village on all sides obstruct the free circulation of the air. In its territory, tobacco, rice, corn, millet, and a little cotton are cultivated. This place is a kind of mart, whither the merchants of Bondou repair to purchase the products of Fouta Jallon. I spent the day in making *gris-gris*, for which the inhabitants asked me, in order that they might become as rich as the white people. Some paid me with honey, others with milk. I was also consulted on what part of the body they were to be fastened. Boukari on his side was occupied in the same manner ; a Negro even came to entreat him to write some prayers on his foot which was diseased ; Boukari complied with his desire. It must be admitted that this fetish was mysterious enough, for it would

have required very good eyes to distinguish words written with ink on a black foot.

March 29th. Two men of Foutatoro, who were going to Labbé, and who doubtless were glad to have the expences of their journey paid by me, proposed to accompany me; I accepted their offer; they were well supplied with salt, and I was in want of it.

We first passed a narrow defile between two chains of mountains. We discovered small villages on the projections near their summits, composed of enormous blocks of ferruginous stones, whilst the base was schist. This base formed an inclined plane up which we proceeded. Numerous rivulets of cold and limpid water ran in these ravines. To this water I attribute the bad teeth of the inhabitants of this country. At noon we ascended the declivity of a mountain to reach Landieni. A considerable crowd was assembled in the public square round a Mandingo, who was playing on a violin.* The strings and the bow of this instrument are made of horse-hair; the musician held the bow in his left hand; the tones which he produced, were as sweet and melodious as those of the flute. If the ears of these Negroes were sensible to harmony, their hearts were callous to our entreaties, and it was only at an exorbitant price that we could obtain provisions. Disgusted by the obduracy of these people, I advised my companions

* The violin and the guitar were introduced into Africa by the Moors.

not to remain long in this place, and I began to whistle and call my horse. An inhabitant of the village sneeringly asked me, if in my country I was a cow-keeper. Among these people, as in France, to whistle in public is considered as a proof of ill-breeding.

Quitting Landieni, we kept along the foot of mountains of a considerable height: some stunted baobabs and gum-trees were scattered from the middle of their declivity to the base. We were then obliged to ascend to reach Niebel; the acclivity was so rugged that I was obliged to dismount. This village, although very elevated, is surrounded by still higher mountains. The torrents rushing down from these mountains have in their progress formed such deep ravines in their sides, that enormous masses of rock are left suspended as it were in the air, and threaten every instant to crush the village by their fall. Niebel like all other hamlets in these countries resembles a camp. The straw-built huts, in the form of a tent, are placed at some distance from each other. There are few mud houses; we observed, however, a mosque at the foot of a baobab, the trunk of which is embraced by the branches of a climbing tree. This village, situated in an entirely desert district, was destitute of provisions; I was obliged to go and draw water and to cook for myself, since no one offered us any supper.

March 30th. We were ready to set out, when Boukari met with an Iman of Timbo whom he had seen at St. Louis;

a conversation instantly commenced between them. I earnestly entreated Boukari to rise; but it was impossible to make him stir from the spot. At length, when I least expected it, he came to tell me in the name of the Iman, that I ought to remain in this village, until it was positively known whether Almamy of Timbo would see me or send me back. Having long made patience and resignation a duty, I immediately agreed, and went to unpack my merchandize. My fellow-travellers had left us without giving any notice. In this country, as in many others, the people shun the society of a man who appears to be suspected by those in authority.

Seating myself under a tree, I was sadly musing on this new obstacle. So near my object I was yet prevented from attaining it. Though almost close to the source of the Gambia I found it impracticable to reach the spot. During these painful reflections, I suspected that this Iman might be a rogue, who wished to obtain presents from me: as his rank gave him the power to injure me, I determined to make some sacrifices to obtain permission to continue my route. I called Boukari and desired him to conduct me to the Iman, whose name was Ali. The latter made me wait some time in his court; at length he came and seated himself, for in Africa all business is transacted in public, and before he would listen to my remonstrances, he sent for the chief and the principal inhabitants of the village. As soon as they had arrived, I told him that the village of Niebel was destitute of every

thing; that such was the want of water, that I had been compelled to go myself and fill my jar at the fountain; that millet was so dear that I could not procure any. "I know that thou art a just man," added I, "and that thou desirest not the death of the whites. If I am obliged to labour here I shall die with fatigue; permit me to go then to Labbé, there I will remain if thou commandest, and wait for the answer of Almamy, to whom I shall make a present. My chief ordered me to see him, and after that I shall return to St. Louis." This Iman was a Poula whose features and complexion exactly resembled those of the Moors. "The half of my countrymen," he replied, "detest Europeans; the other half, who are merchants, like them much. Thou hast therefore against thee a party absolutely determined to oppose thy passage; remain here two days, and I will supply thee with guides who shall conduct thee safely to Labbé. Thou art at present in the territories of Almamy; thou canst not proceed without his permission and mine." I pretended to be satisfied with this decision, and replied, that I should cheerfully obey him: he then dismissed me, and I put up my present for another time.

The wife of Ali, sister to Almamy, came to see me. This princess was on the wane. A blue Guinea cloth composed her dress; strings of yellow amber loaded her hair, she was constantly chewing tobacco; effrontery was imprinted on her countenance; the imperious air with which she entered my

cabin, gave me a presentiment of the scene which was to ensue. A sheep followed her; without hesitation she gave it that water to drink which I had taken so much trouble to fetch in the morning, and also made it eat the rice which was to have furnished me with a dinner. Perceiving that I patiently endured these vexations, she asked for my pocket-handkerchief to cover her head, and my blanket for her to repose on. In no country can a princess endure a refusal; I obeyed, esteeming myself very happy if she limited herself to these petty depredations. I was alone, Boukari was gone in search of my horse which had taken the road to the village where we had slept on the 28th of March. When he returned, Maria (which was the name of the princess) addressed my Marabout in the following terms: "In Fouta Jallon wives direct the affairs of their husbands;" which was as much as to say it is she who had stopped me; "if they make war or peace, it is according to their advice: tell thy white man that I can send him to Timbo in safety." This address eased my apprehensions, and apprized me of the motive of my detention. I clearly saw that by means of presents I should remove all obstacles. I accordingly gave the princess Maria three grains of coral; she threw them on the ground with contempt, exclaiming "that she was not come to receive such trifling presents, and that she would never disgrace herself so far as to wear this coral." It was really difficult to purchase the protection of so powerful a princess with so small a stock as

mine. I therefore added to the three grains of coral, three grains of amber. "How trifling!" cried she; "give me coral;" I was in a critical situation. I perceived that this shrew would by degrees rob me of all my merchandize; I however gave her two more grains of coral. "This blanket," then said she, "pleases me; make me a present of it." "But I am in want of it for the night;" replied I. "Thou wilt not go to Timbo then," rejoined she in an angry tone. I trembled at hearing this threat, gave my blanket to Boukari, and his to the princess; she found it so dirty that she threw it at my head with scorn, saying: "this European is but a poor devil. I will return in the evening to know if he has reflected on his situation, and if he intends to continue to treat me in a manner so unworthy of my rank."

At four o'clock Ali sent his son, accompanied by a troop of ill-looking attendants, to receive the present which I intended for him. Boukari advised me to give him one, whilst on the other hand, one of his friends told me that Ali possessed no authority, and that I must refuse him every thing. I followed the counsel of the former, and gave ten grains of coral to the son of the Iman, to whom he would not take them without deliberating whether he durst present them to him. A messenger afterwards came to tell me that Ali was waiting for me behind the mosque. I went to him directly. His people formed a circle round him; the faces of these satellites were sufficient to excite serious alarm. "I have been to St. Louis," said Ali to me: "I know that the

white people are very rich, I expect a present worthy of thyself and me: we are here upon the frontiers of Fouta Jallon; I am all-powerful there." "What wouldst thou have?" answered I, without evincing the least discontent. One of his people, whose hideous features sufficiently displayed what part he played at court, cried: "let the white man first give thirty grains of coral." "But if I give them," I answered, "I shall have no other resource than to eat sand." Having said this, I offered him my present, which consisted of ten grains of coral. When I spread them on the ground before him, Ali's eye was inflamed, and his features, which denoted perfidy, assumed an expression of fury: "Know," said he to me; "that if thou canst make me such a gift, I can offer thee one a hundred times more considerable. The people of Kakandé * offer me no presents but what are equal to my rank." "What dost thou demand then?" cried I angrily. "Money," replied he. "I have none." "Powder." "I have no more than one charge." "Cloths." "I have none of them; besides," added I, "the presents I made to Almamy of Foutatoro, and Almamy of Bondou, were very small; they accepted them and thanked me." "And what is Almamy of Foutatoro to me?" cried Ali; "for my part I insist on having more. Thou doubtless art not ignorant that the white men

* A village situated on the Rio-Nunez, where the Europeans carry on considerable traffic.

pay tribute to Foutatoro and Bondou; I likewise demand one from thee on account of thy colour." "But I am no merchant." "That is nothing to me; I am now thy king; give me twenty grains of amber; ten grains of coral; a parcel of glass beads, for my attendants, and eleven grains of amber for the chief of the village." Resistance to such peremptory orders would have cost me my life; for at Ali's command a hundred daggers would have been aimed at my heart. I therefore obeyed, and as I produced my grains of amber, the people who surrounded us burst out into shouts of laughter. "Now," said the Iman to me, "thou mayst depart; I will even give thee a guide. What hast thou with thee? Show me thy merchandize?" Aware that he wished to examine my stock, merely to rob me still more, I told him that I knew what little I had left, and instantly enumerated the articles in a loud voice; it may easily be supposed that I was not very particular about being exact. No one, I think, can blame me on this occasion, for not telling the whole truth. "I will write on thy passport," replied he; "thou hast nothing more to fear, rise." He then divided with his people what I had given him; some murmured, but the threats and angry looks of a tyrant always impose silence on the most mutinous. The Iman Ali is a tall thin man; his features are dignified, but his laugh is that of hypocrisy; his eye is full of fire and animation; although he is not forty-five years of age, his hair is quite white. He is clothed after the fashion of the

Moors, whom he also resembles in complexion as I have already observed.

On my return to my hut, all the inhabitants of the village surrounded me, and began to converse on the vexations which I had just experienced. Boubou, a slave-dealer, who had accompanied us from Maramasita, exclaimed, that Almamy would certainly revenge so flagitious an act of violence, and that Ali would be punished by the chief of Labbé, the lord of the village in which we were. Even the chief of Niebel, whom the threats of Ali had intimidated, likewise disapproved the conduct of this Iman, and protested that for his part, lest he should be accused of being an accomplice, he would not touch the presents which had been extorted from the white man. Other Negroes, on the contrary, censured Ali for not taking every thing, and especially for not securing my horse, which would be more suitable for a chief of his rank, than for a miserable traveller like me.

Well aware of the perils to which I was exposed in these mountains, the inhabitants of which, like all others who live in elevated situations are inclined to plunder, I sought by every means in my power to gain the attachment of Boubou, who had displayed so much zeal in defending my cause, and in so disinterested a manner ; but this merchant told me that he could accompany me no further, his business detaining him at Niebel. Mortified at finding myself deserted by every one in a land of barbarians, I communicated my apprehen-

sions to Boukari. "My friend," replied he, "thou must have a great heart (that is to say patience) when thou travellest among the blacks; in a long journey thou wilt meet with perfidious men, and others who are very humane. Hast thou not thyself told me," added he, "that even among the whites, so celebrated for their humanity and talents, there are men who can murder travellers to obtain possession of a little gold or silver! Ali has ill-treated thee, I confess; but how many others have received thee with friendship; be of good cheer, the Almighty will protect us." This excellent advice revived my spirits, which began to droop in consequence of so many troubles and vexations.

I returned to my hut, thinking only what means I should employ to reach the sources of the rivers, which, according to what had been told me, were in the interior of the country. Fearing that I might be attacked in the night, I placed all my effects in the court, and notwithstanding the incessant rain, we lay in the open air. During the night, I received a visit from the son of Ali, who brought me a little calebash of millet as a present from his father; seeing that I scrupled to receive it, he assured me, that we were going to traverse a country which was a prey to famine, and where it would be impossible for me to procure any food. Hence it appears that the African robbers are more civilized than ours, since they at least feed those whom they have plundered.

March 31st. At day-break I awoke Boukari to prepare our baggage; after which we repaired to the house of Ali. We were just entering when we met Boubou, who said to us; "Return to your hut, make every thing ready, I will accompany you." I cannot express my joy on hearing these words; all obstacles were surmounted; I was at liberty to depart. I verily believe I should have embraced Boubou had his complexion been not quite so dark. He was a man of tall stature, robust, of a very animated disposition, and with a loud voice; habituated to long journeys he never tired; his frequent intercourse with Europeans, had inspired him with an affection for them; it was owing to this sentiment that he had continued to accompany me from Bondou. In an instant all was ready; we then went to take leave of Ali, who gave me a letter to the following effect: "Ali, son of the Marabout Abdoulai Paty, has written this letter, to be delivered to the elders of Timbo; he has written to solicit them not to prevent the white man from travelling freely, for he is the guest of Almamy, and sent by the Chief of St. Louis. He has merchandize; do not stop him until he reaches the presence of Almamy. Whoever shall see him, must treat him with kindness. He only carries with him presents for Almamy. Health to the elders of Timbo."—I was much astonished to see Boubou, who had so loudly censured the conduct of Ali and his people, take them affectionately by the hand; but I perceived that dissimulation

is an art as frequently employed in Negroland as in Europe; and that in the former as well as the latter, people detest and yet embrace each other.

We directed our course to the south, and passed the ruins of a stone fortress, formerly erected by the pagans of the country, who were massacred by the army of one of the predecessors of the present Almamy. If I had thought Boubou's pace too quick in the desert, it now appeared to me as much too slow, which annoyed me greatly, because I was afraid lest Ali, repenting of having allowed me to take away the remainder of my merchandize, might send some of his people in pursuit of me, This apprehension prevented me from paying attention to the difficulties of the path, which, interrupted by rocks and forests, did not permit us to travel with expedition. At noon, however, we were at Languebana, a village inhabited by Serracolets; they had chosen this situation on account of the vicinity of a small river, for the people of this nation fix their abode in preference in spots which abound in fish. Most of the inhabitants are proprietors of furnaces for smelting iron; it is an employment to which the Serracolets most cheerfully apply themselves. To hammer this metal they use fragments of granite of a rounded form, encircled by a leather band; this band is fastened to leather thongs, which the workman holds in his hands. He raises the stone, and lets it fall on the iron, which is placed on a very low anvil fixed in the sand. By this rude and tedious

process, they forge the iron, and form it into bars eight inches long.

The chief of the village received us in his hut, which was large and built of bamboos; the interior was painted yellow with black stripes. Our host after having supplied me with milk, took from his pocket two small loaves made of maize and honey, and offered them to me. Since my detention at Niebel I had had nothing to appease my hunger but a few handfuls of pounded pistachio-nuts, and these loaves, simply dried in the sun, without having been baked in an oven, appeared exquisite. The chief of Languebana did not confine himself to these attentions; he supplied our beasts with fodder, and absolutely insisted on keeping me at his house till the next day; thus what Boukari had told me, that in a long journey we frequently meet with good as well as ill-treatment was soon verified. Notwithstanding the pressing intreaties of our host, we resumed our journey. Our route still lay among the mountains, and it was not without excessive fatigue, that in the evening we reached Landaumari, a village built on the summit of a hill of great height, and so steep, that the people have been obliged to make a zigzag road to ascend to it. My horse slipped his foot into a cleft of the rocks, and unless we had taken the greatest precautions, his efforts to disengage himself would have rolled him down the precipices by which we were surrounded.

April 1st. We continued our progress towards the south;

the hope of success could alone have enabled me to endure the almost incredible fatigues of the journey. We were incessantly obliged to climb abrupt rocks, the height of which seemed to increase the farther we advanced.

The western breeze which cooled the atmosphere in the afternoon rendered the heat less insupportable in that part of the day; but during the night the cold was so sharp among these mountains, that we could no longer sleep in the open air; we therefore took up our quarters at Nadeli.

April 2d. We arrived early at Famére, a village situated on a mountain, and constructed entirely of bamboos, on account of the scarcity of earth proper for building. After taking our repast, we descended the mountain and traversed an immense plain watered by several streams. We slept at Kauta, situated at the foot of the chain of Tangué or Badon; it extends from the south to the south-east; its elevation is so great, that at the distance from which we beheld it, the trees by which it is covered looked like large herbs.

April 3d. We still kept proceeding southward, and took the path used by the flocks. This path, almost impracticable for man, had been worn by the rains in the side of the mountain which we ascended. It was filled with rounded granitoid diabase which is very slippery. At the foot of the mountain were some huts, on the bank of a stream which issued from the middle of the chain. The higher we ascended the more difficult was the path; had it not been for the trees

which bordered it, we should twenty times have fallen down the precipices, the depth of which we contemplated with horror. We at last reached a place so steep, that Boubou took my horse by the bridle whilst I remained behind to push him forward. The poor animal's strength failed him; he fell and pulled Boubou down along with him. I had just time to jump aside, otherwise I should have been crushed; I hastened to the assistance of my guide; the trees which grew on the side of the mountain had prevented his falling into the frightful abyss on our right. He had not any wound, but my horse had received so violent a contusion by falling upon the rocks, that I feared I should not be able to use him again; after great exertion we succeeded in getting him upon his legs. Boubou was for some time unable to walk; he was the more hurt by his fall, as his burden of cloths had slipped from his head on each side, and his arms were encumbered with two leathern bottles, on which he had moreover placed his quiver.

It was near two o'clock when we reached the summit of Tangué. It was composed of a reddish earth and of ferruginous stones. From this spot, a magnificent spectacle presented itself to my view. I could survey the country for more than twenty leagues round. The mountains situated at the foot of that where I stood, resembled immense plains covered with a thick fog. The Tangué mountains are of very great elevation, and are crowned by a peak which is frequently

concealed in the clouds; their south-eastern extremity is formed of enormous rocks of diabase; during the rainy season the clouds gather round their tops, the thunder is incessantly rolling there, and deluges of rain inundate the country below. This chain forms a natural barrier which protects Fouta Jallon from its enemies to the north, for an army could never pass them without experienced guides. The air was so cold on the summit of Tangué, that I was glad to find a spot exposed to the rays of the sun, where I might sit down. We then descended into a woody valley, the verdure of which indicated a perpetual spring; there is situated the source of the Coumba. This river issues from rocks of granite, and after meandering among these mountains, joins the Rio Grande to the west. The green turf, which borders the banks of the Coumba, and the baobabs and other large trees which shade it, render this valley delightful; the pure air which we there breathed, and the coolness of the water of the river made us forget the almost unparalleled fatigues which we had endured, and with infinite delight we contemplated the nearly inaccessible heights we had traversed. After we had rested and enjoyed at our leisure, this magnificent spectacle, heightened by the varied plumage and melodious notes of numberless birds, hunger impelled us to seek the huts which were perched on the declivity of the opposite mountain. Boubou's wife prepared us a detestable ragout, called *mafit*, composed

of pistachio-nuts roasted and pounded, and millet flour, the whole mixed up in water without salt; however, the cravings of appetite made it seem delicious. We quitted this halting-place, and proceeded to Mali, a large village surrounded by quick hedges, where we saw a mosque built of earth; the path we followed passed over high mountains, but was agreeably intersected by streams, the water of which was very clear. A lodging was assigned to us in a hut that had been a goat-house; the disagreeable smell proceeding from it obliged us to sleep in the open air, notwithstanding the cold, which was very severe during the night,

April 4th. Boubou told us that he was obliged to remain a day longer at Mali, because he wished to purchase a goat. I was not surprised at the time that was expected to be taken up by this affair, for in Negroland a bargain for a goat is not more quickly concluded than for a slave. It is the same with every thing else, and this is the reason why the first virtue with a Negro is patience; and, on the contrary, a hasty temper is in their eyes a vice with which they unceasingly reproach us. "Do not be in a hurry," is an axiom constantly in their mouths; it is perfectly suited to their natural indolence and apathy. The inhabitants of these mountains are so poor that we could procure nothing there but a little maize flour, into which they poured some juice of the fruit of a tree called *saugauli*. The smell of manna proceeding from this abomi-

nable stew, which is not eaten by the Negroes themselves, except in times of scarcity, was so disgusting to me that I went to bed supperless.

For some time past I had felt my health impaired by the continued and toilsome journeys which I was obliged to make on foot; the changes of temperature and nourishment, and the absolute want of that food to which European stomachs are accustomed, had weakened me much. I felt this with sorrow, but yet I kept up my spirits.

April 5th. The whole of this day we were climbing mountains; at their feet ran streams, most of which discharge themselves into the Gambia. In passing along one of these streams, I was in an instant covered with ants, the bites of which gave me so much pain that to deliver myself from them I was obliged to strip off all my clothes. These fresh sufferings, and the fatigue of constantly dragging my horse along by the bridle so exhausted me, that I begged my guides to stop under a *dioi*. Near this tree were some huts, entirely destitute of provisions.

The east wind blew violently; in the plains situated more to the north, it inflames the air, whilst in these mountainous regions and the country immediately extending to the west and the south, it cools the atmosphere. This difference authorizes the conjecture that before it arrives in Fouta Jallon it must pass over mountains of very great elevation. After leaving to the west a very high chain surmounted by the peak

of Niomri, we reached Fobé. I was so weakened from the want of nourishment, not having had any thing to eat for two days, that my people placed me on my horse, although this poor beast, for a long time reduced to the same regimen, could scarcely put one foot before the other.

When I arrived at the village I asked several Marabouts for water, but could not obtain any; I then went to implore the pity of the schoolmaster, whom I saw seated with his pupils before his house. After the customary salutation the Negro raising his head, exclaimed: "What, is it a white man who asks for water?" He immediately gave me some, and seeing me eat with avidity a fruit, called in that country *coura*, "Thou art hungry then," said he; "come into my hut, poor unfortunate." I followed this good man, who broke a cake of millet and pistachio-nuts, and invited me to take half of it; I thought that I ought not to be less liberal, and divided this valuable present with my fellow-travellers. The other inhabitants of the village, encouraged by the generous action of the schoolmaster, eagerly imitated him, and each brought me something for my supper; one gave me a bit of honey-comb, another two ears of maize, a third a small piece of boiled meat wrapped up in a cloth. I was not ungrateful towards these compassionate men, who deprived themselves of necessaries to feed a white man, a foreigner, a stranger. I paid liberally for these gifts, small in reality, but rendered of the greatest value by the manner in which they were bestowed.

The repast we made with such a slender stock of provisions, could not be expected to recruit my strength, for the fruit I had been constantly eating had disordered my stomach by their acidity or their crudity.

April 6th. The exhaustion occasioned by want of food for three days, caused me to fall down several times in the course of the day from debility. Our way led entirely across mountains, composed of granite rocks. We had not proceeded five leagues, when the bleating of sheep, and the crowing of cocks, led us to hope that we should find provisions at Jelata.

Unfortunately the Djalonkés who inhabited this village were not able to supply us. We prepared to depart fasting, when a Marabout who had been to the market of Labbé, sold me a kid for six grains of amber ; and a small measure of salt for one grain. It was so long since I had tasted salt, that I ate it with as much pleasure as if it had been sugar. Impatient at not seeing one of my guides come to kill my kid, I directed a Djalonké to perform this operation. A moment after Boubou and Boukari arrived. At the sight of the animal extended on the ground, their features assumed an angry expression, as if a great crime had been committed. " We will not eat of this kid," said Boukari to me, " for a Pagan has killed it." " But," answered I, " you accept his dinner if he offers it to you, you lodge in his hut ; are you then less guilty in the eyes of Mahomet ?" " We should be guilty," they replied, " if we touched this impure food." What answer could be made

to men who were blinded to such a degree by superstition! For my part, as my religion had not enjoined me to be so scrupulous, I requested the Pagan to smoke-dry a part of the meat, and make me a bottle of the skin. My strength and spirits began to revive at the mere sight of the feast I was about to enjoy, which shewed what ascendancy the body sometimes exercises over the mind. My guides, though pinched with hunger, looked at me while eating without manifesting the least disposition to violate their oath. When I found myself recruited, we resumed our journey. We first crossed the river Jelata, which runs eastward, and discharges itself into the Gambia. The route among the mountains was still very fatiguing. We stopped at Foundatani. The Negro by whom we were received gave us a plentiful supper, but no other lodging than his court, and no other bed than the bare ground.

April 7th. The good repast of the preceding evening had restored to Boukari and Boubou all their former strength; we therefore departed before sun-rise. The roads by which we travelled were the more difficult, because the inhabitants of these mountains, instead of removing the stones which cover them, even throw and leave in the way the trees which they cut down in the woods. We forded the river Poré Coura which joins the Gambia. The lofty and tufted trees that shade the banks of this river, were covered with large monkeys four feet high, which barked as loud as they could

when they saw us; my guides prevented me from firing at them, asserting that they would all attack me, and that besides it was a crime to kill men who had been changed for their sins into monkeys. We then crossed a mountain which was entirely bare. It was composed of ferruginous rocks, greyish ashes and yellow sand. From this elevated spot we discerned Bandéia, situated on the declivity of another mountain. It was the mosque that enabled us to distinguish this village, although still at the great distance which we were from it. Boubou resided there; and when we arrived, he offered us hospitality. The news of his safe return soon brought to his house all his neighbours, who came to congratulate him, although he was a bad man, as I afterwards learned to my cost.

April 8th. As we had need of rest, and it was also necessary to procure a supply of provisions, I stopped at Bandéia. My poor horse was so overcome by fatigue, that he refused to eat; I agreed with Boubou to leave him at his house until my return from Timbo; he engaged to give him daily two measures of millet, and a certain quantity of hay, and I on my part was to pay him ten grains of amber, and thirty charges of powder every month. If at my return the horse was recovered, I was to make Boubou a present, and in case the animal died Boubou was to cut off his tail and legs, that I might see them. Such precautions were indispensable with these people. This arrangement being concluded, I

endeavoured to gain over to my interest Abdoul, the chief of the village, who from his relationship to Almamy was very powerful in this country. I presented him for this purpose with three grains of amber, and added three more for his sister, of whose illustrious birth I was till then ignorant, for I had seen her driving her flocks herself to the pasture; a fresh instance of the patriarchal manners of these people. Abdoul bestowed great praises on the respect which had induced me to undertake so perilous a journey to see Almamy, adding, "that I must be a very courageous man to traverse so many countries for this single object. This prince," said he, "will be proud to receive a visit from a white man, and will make thee as great as himself." The gratitude of Abdoul was not confined to this pompous language; he insisted on subsisting me during my stay at Bandéia, and assured me that he was very sorry he had not a sheep or a kid to offer me; even if this excuse were not sincere, it at least indicated some principles of civility. He did more, and what I was particularly anxious for, he promised me a guide to Timbo. I thought that a native of the country might be very useful to me, because, being better acquainted with it than my two other guides who were foreigners, he would be able to point out to me whatever was worthy of notice.

April 9th. Whilst my provisions, consisting of some onions and thirty-six small rice loaves, dried in the sun, were

preparing, I received visits from a great number of women, who arrived from all the neighbouring villages. Before they entered my hut, they knelt at the door, saluting those within, and remained in this attitude outside until I requested them to enter, when they would not sit down except on the ground. One of them informed me that the English Captain Campbell, in his expedition for the purpose of penetrating into the interior of Africa in 1817, had lost all his asses, and had been obliged to throw the greater part of his merchandize into the river Thomine or Dunzo. As a reward for her intelligence this woman asked me for a *gris-gris*, which she intended to put into her bath, and offered me a dozen oranges for my trouble. The joy I felt at the sight of the fruit, was equal to that felt by M. Bougainville's savage on beholding a cocoa-nut tree once more. The hope of walking in a few days under the trees which produced them, caused me to hasten my departure. However, Ali, my guide was not ready; I was accustomed to similar delays: they no longer put me out of patience; but this vexed me much, for the rainy season was approaching. An immense column of sand, the summit of which reached to the clouds, had passed along the horizon during the day; an infallible indication of the near approach of the rains, which in these inland countries last six months.

April 10th. Before we set out, my new guide demanded

the recompence I had promised him in advance. I gave him three grains of amber, promising to satisfy him according to his desire if I had reason to be content with him; he on his side swore to lead me wherever I wished to go. In a wood which extended westward to bare ferruginous mountains, my guide pointed out a tree called *bori;* it is small, its bark black and rugged; by boiling its leaves, the people of the country extract from them a salt which they use in their food. On quitting this wood, I traversed some dry rice fields, situated on the declivity of a lofty mountain, on which stands the village of Songui. We found only women there, the men were gone to sell slaves at Kakandé on the Rio Nunez.

We were now in Fouta Jallon, properly so called. The districts of Niebel or Niokolo, and Bandéia, through which we had just travelled, are indeed subject to the same sovereign, but his power is not so absolute there.

The appearance of the mountains of Niokolo and Bandéia proves this country to have been volcanic. Earthquakes are very frequent there: one had been felt two months previous to my arrival, the shocks of which had extended to Timbo. It had been so violent that the inhabitants believed it to be the end of the world. The mountain to the north of Bandéia, and which is covered with ashes, as I have before observed, is often shaken. My guide told me that one night being seated under a tree with his companions, little flames issued

from the earth, and burned the dry grass near them. "It is honey-hunters," cried they all at once;* but when day returned, they discovered that the flames they had seen proceeded from a very different cause. The chain of mountains forming the natural defence of Fouta Jallon to the north, is very lofty, and in general exhibits nothing to the view but granitoid diabase, and ferruginous rocks. We saw here and there milky quartz, whitish jasper, and schistous psammites. The blackish soil which in some places covers them, is composed of ashes and the remains of plants. One part is covered with thick forests, containing trees of the greatest beauty. No doubt excellent wood for carpenters and cabinet makers' work might be found among them; but the means of conveyance are wanting; for almost all the rivers which run among these mountains, are obstructed in various places by bars of rocks. Iron is the only metal obtained in this district, which, however, must also contain gold, for several rivers wash it down. The inhabitants, however, have not attempted to discover where the ore is situated. They have sought for gun-flint, but in vain; their ignorance has prevented them from employing quartz, which would in part answer the same purpose. The horizon is always foggy on

* As honey in this country is generally found in the nests of termites, the natives are obliged to set them on fire during the night, that they may secure it without running any risk of being stung by the bees.

these mountains. The most elevated enjoy a cooler temperature than those which are lower and surrounded by others that are more lofty. As the air cannot circulate freely there, the heat is suffocating. Their declivities are so steep that beasts of burthen cannot reach their summits, and men are obliged to carry their loads. For this reason, Almamy, sensible how prejudicial these difficulties are to the commercial intercourse between his dominions and the neighbouring countries, has offered a considerable reward to any one who shall bring a camel into his dominions. These mountains increase in elevation the farther eastward they run. Their branches extend in all directions, and contain the sources of an infinite number of streams, the coolness of which alone produces some verdure upon their banks amidst this desolate region.

The fanaticism of the followers of Mahomet, has obliged the people whom they persecuted to seek an asylum here: the fugitives who have settled in this country have not fixed their abodes in the caverns of rocks, as has been supposed; their huts have the form of tents, like those which the Poulas have built in every place where they have fixed themselves. The Djalonkés, who have not yet openly renounced fetishism, have retired thither, and preserved the liberty of thinking differently from their masters. Mingled with the Poulas, they have produced a race of mis-shapen mulattoes, if we compare them with those of Foutatoro; little better than savages, the presence of the Mahometans alone keeps them in subjection

to the laws; they secretly curse Almamy whose duty it is to enforce them. They plundered me; I am only surprised that they did not murder me too, for no one would have revenged my death. Obliged by the ruggedness of the country they inhabit to remove the stones which cover the soil, before they can sow any seed, they take no farther trouble, but leave to Providence the care of its germination and growth. Their poverty is equal to the sterility of their country. With these people every thing is good; the leaves of trees, the juice of wild fruits, a handful of pistachio-nuts, appease their hunger; they boast of their sobriety, but with them this is a forced virtue. Salt is extremely rare in these districts; they wrap it in small pieces of cloth with as much care as if it were gold. The look of these people has something hideous; their features are coarse, and the elegant figures of the Poulas are very rarely to be seen among them. Their hair is thin, their teeth bad, their disposition phlegmatic. They are not very hospitable, for they have little to offer, and the traveller must expect from them nothing but lodging, and frequently not even that: how often have I offered amber for millet without being able to procure it? The women are malicious and vindictive, and incessantly demanding presents; some have good features, but their decayed teeth spoil all their charms.

They have a great deal of work, which is the common lot of all African females. When a woman is asked for water or milk,

if her husband is in the hut she returns no answer; if he is absent, she receives the stranger with kindness. Can these Negresses be perfidious? The power of the husband is absolute. The villages resemble camps; the inhabitants possess but few cattle, and those of small size; the cows give but little milk. Sheep are rarely met with, and neither asses nor horses are to be seen. My ass spread consternation through all the villages. Neither the lion nor the elephant has surmounted these almost inaccessible heights; the former would not find prey sufficient, and the latter is too unwieldy to climb them. Hyænas and panthers are numerous there; the forests are peopled with monkeys; some antelopes rove about in the defiles of the mountains. The population is very inconsiderable; the chief wealth of the inhabitants consists in slaves, who are very numerous; the price of a slave is fifteen piastres, which coin passes currently in their traffic by barter, and is used for trinkets. Silver in the estimation of the blacks is almost as valuable as gold, and a traveller provided with small coin, would be sure not to want for any thing, since silver is every where in request.

The mountains which overlook Niébel are exclusively inhabited by the Dialonkés, who occupy four villages called Tenda Niébel. They pay tribute to the chief of Bandeia. Like the rest of their nation, they worship three pieces of wood tied together, one white, the other black, and the third

red ; this bundle is their God. The inhabitants of one village make incursions upon those of another, and friend will sell his friend.

April 11th. We entered a less mountainous and stony country than that through which we had travelled the preceding days ; we saw, however, some high mountains to the west ; the Rio Grande ran from the same side. The town of Labbé was to the south-east. We proceeded without stopping till two o'clock, in order to reach Toulou ; for in Fouta Jallon travellers do not halt during the great heat of the day ; but at the village where they rest they remain for the night. Toulou is one of the most agreeable places I have met with ; each of the inhabitants encloses his house and his field, when it is not too large, with the same fence formed of large euphorbias, which are said to be poisonous. Having broken off some pieces, I saw the milky juice which characterizes the family, run from them. These different enclosures are separated from each other, by a space sufficiently large to serve as a street. The huts are very regularly built, and six feet high ; two doors placed opposite to each other, keep up a current of air, which cools the interior ; the floor of earth hardened by the sun, is ornamented by designs according to the taste of the proprietor ; the hut is swept and scoured every day, and for the sake of cleanliness no person is allowed to spit in it.

Grass is so rare in the environs of this village, that in the cold season (as the blacks call it) they feed their cattle

with the leaves of trees; they have no millet whatever, but rice grows there in abundance.

I found at Toulou the companions who had travelled with us from Cacagné and quitted us so abruptly at Niébel; they begged me to wait for them that we might proceed together to Timbo. I refused their request, as I had no wish for their company, knowing that they would be of no use to me in the moment of danger; the pusillanimity with which they had abandoned me when detained by Ali had been a lesson to me; and besides I wished to take advantage of my vicinity to the sources of the Gambia and Rio Grande, to go and examine them, conformably to my instructions. I did not conceal from my guide the desire I felt to visit the places whence these rivers spring. "Ah!" replied Ali, "the inhabitants will never suffer it: they know that the only object of the white men in exploring them is to gain possession of the country." "But I will make thee a present," I replied: "will three grains of amber satisfy thee?" This was an irresistible argument, which dispelled all the terrors of Ali; "yes, I will conduct thee," he cried. When we had taken our repast we received a visit from a great number of the inhabitants of Toulou, who were much surprised at our departure. I desired my interpreter to tell them, that I was going to Satina to procure provisions, since none were to be had at Toulou; and as they did not appear to be convinced of the truth of what I said, I hastened our departure. I pulled Boukari away from a numerous circle,

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to whom he was relating the wonders of St. Louis, where he had lived; he was very unwilling to rise. When we had commenced our journey, my heart palpitated whenever I met a man, fearing that every one had guessed my intention, and that insurmountable obstacles would be thrown in the way of its execution. Our guide first led us to the west, then looking about on every side to see if any one observed us, he turned to the north-west, and took us to sleep at Rumbdé Toulou. Such excursions must be made in the open day, not to awaken the suspicions of so distrustful a people as the Poulas.

April 12th. We had not been able to sleep quietly, for we were in constant alarm. In the morning, after making my guide eat a hearty breakfast to keep him in spirits, we pursued a western direction, taking bye-paths in the lofty mountains called Badet; we at length arrived at the summit of one of these heights; it was entirely bare, so that we could discover below us, two thickets, the one concealing from view the sources of the Gambia, (in Poula, Diman,) the other those of the Rio Grande, (in Poula, Comba.) The joy I felt at this sight could not be disturbed by the reflection of Ali, who the moment we perceived the two rivers said to me: "I fear they will murder thee, if they learn that thou art going to the sources; nevertheless, since thou wilt have it so, we will proceed towards them as if we were hunting, and Boukari on his side shall go to the neighbouring village." The Poulas of Fouta Jallon call this village, *the Sources*. Satisfied with this

arrangement, I, however, prepared to resist any attack, and loaded my guns. It would be difficult to describe the uneasiness of Ali; he looked behind him every moment; but his anxiety to fulfil his promises made him forget the dangers which threatened us, and the mere idea of which chilled him with horror. Continuing in a western direction we rapidly descended the ferruginous mountain, the summit of which we had been traversing since sun-rise, and arrived in a beautiful valley. On the right and left appeared small villages; the ground was covered with high and thick dry grass, not a stone was to be seen on it; two thickets, which shaded the sources, the objects of my research, rose in the midst of this plain, which drought had despoiled of its verdure. When I entered that which covers the source of the Rio Grande, I was seized with a feeling of awe, as if I was approaching one of the sacred springs where Paganism placed the residence of its divinities. Trees, coeval with the river, render it invisible to the eyes of those who do not penetrate into this wood; its source gushes from the bosom of the earth, and runs north, north-east, passing over rocks. At the moment when I saw the Rio Grande, it slowly rolled along its turbid waters; at about three hundred paces from the source they were clearer, and fit to drink. Ali informed me, that in the rainy season two ravines hollowed in the neighbouring hill, but then dry, and which terminate at the source, conduct thither two torrents which increase its current; at some leagues distance

from the place where it springs from the ground, and beyond the valley, the Rio Grande changes the direction of its course, and runs to the west.

Proceeding south-south-east in the same meadow, Ali suddenly stamped upon the ground, and the earth echoed in a frightful manner. "Underneath," said he, "are the reservoirs of the two rivers; the noise thou hearest proceeds from their being empty." After walking about thirteen hundred paces, we reached the wood which concealed the source of the Gambia. I forced my way through the thorny bushes which grew between the trees, and obtained a sight of it. This spring, like the other, was not abundant; it issues from beneath a kind of arch in the middle of the wood, and forms two branches; one running south-south-west stops at a little distance, on account of the equality of the ground which does not allow it to go any further, even in the rainy season; the other runs down a gentle declivity, and takes a south-south-east direction. At its exit from the wood, and even six hundred paces farther, it is only three feet broad. After ascertaining so important a point as the relative position of the sources of the Gambia and Rio Grande, at so short a distance from each other, I hastened to rejoin Boukari, who awaited us with an impatience mingled with uneasiness; we rejoiced together at not having met with any unpleasant adventure; in fact, we had only seen a number of oxen roving without herdsmen, in the meadows contiguous to the sources of these two rivers.

The valley in which they are situated, forms a kind of funnel, having no other outlets than the two defiles by which the rivers run off; man has never dared to use the axe in the woods which overshadow these two springs, because the natives believe them to be inhabited by spirits; their respect for these places is carried to such a pitch, that they are careful not to enter them, and if any one had seen me penetrate within them, I should infallibly have been put to death. From the situation of these two sources, in a basin, between high mountains, covered with ferruginous stones and cinders, and almost entirely destitute of verdure, I am led to conjecture that they occupy the crater of an extinct volcano. The ground which resounded under my feet, probably covers one of the abysses whence the fiery eruptions issued.

Fearful of awakening the suspicions of the inhabitants of the neighbourhood, we quickly left the village where we had halted, and marching to the south, soon arrived on the banks of the Gambia, which are adorned with trees of the greatest beauty; on both sides the soil, of alluvial formation, is astonishingly fertile. We there saw fields of rice and tobacco, which promised an abundant crop; the river meanders through the middle of this rich country; its numerous windings obliged us to ford it several times to avoid lengthening our journey too much. I had witnessed, I may say, its progressive increase from its source ever since I left it. At the spot where I crossed it for the last time it was twenty feet wide, and its current scarcely perceptible; its bed was formed of granitoid

diabase. On quitting its banks we ascended the mountains which surrounded us; their sides were enamelled with flowers of the purest white, which exhaled a perfume similar to the blossom of the orange tree. On these heights we saw but three huts, in one of which we received hospitality.

April 13th. Our host was a shoe-maker, who was very useful to us in repairing our shoes, which were already in a very bad state from the length of our journey. This business having detained us some time, we set off rather late, and had to endure the heat of the day during our journey. I forgot this additional fatigue on entering Cambaia.

The streets of this village were shaded by orange-trees, the blossoms of which embalmed the atmosphere; I naturally formed a favourable idea of this place, and my expectations were not disappointed; there was abundance of every thing. For a grain of amber I bought thirty pounds of rice, and thirty oranges.

We had turned to the north-west for the purpose of visiting the sources of the Gambia and of the Rio Grande; this object attained, we resumed the south-eastern direction on leaving Cambaia, and at a little distance from that place passed the night in a *rumbdé* near the road; it is thus they term the villages in which the Poulas of Fouta Jallon assemble their slaves. They live there under the superintendence of one of their comrades. Each *rumbdé* bears the name of the village to which it belongs.

April 14th. The country which we this day traversed was flat. We had mountains to the east and west. We forded the Domba, a river which runs to the east, and discharges itself into the Falemé, and halted at Kala. The great length of my hair much incommoded me; I therefore set about cutting it off, when a Marabout eagerly picked it up, as an excellent talisman against head-aches. If I was flattered because this learned man attributed so much virtue to my superfluous locks, my vanity was singularly mortified, when I found that the change produced in my appearance, did not render me more agreeable in the eyes of the Negresses. I even ascertained from their conversation how much they disliked men with white faces. Among those who came to see me, one said to her companion, pointing to me, "Wouldst thou take such a man as that for thy husband?" "No," replied the other with disdain, "he is too white, I should be afraid of that ugly milk-coloured face." "But thou dost not know with what riches he would load thee?" rejoined the first. "Then one might accustom oneself to live with him," replied the other. In Africa, as elsewhere, love seldom determines the choice in marriages. It may easily be supposed that a white man above all can never hope to excite it; consequently I felt no ill-will against the beauties of Kala. After waiting patiently till the heat had abated, we proceeded on our journey.

We crossed the Contari, a little river which falls into the Domba, and halted for the night at Fenolengué. The

country through which we had passed for the last two days, was fertile and well cultivated. The slaves were engaged in agricultural labours, under the inspection of their master. Some were digging the ground, others sowing grain, while the children were collecting the dung of the cattle to serve for fuel during the rainy season, for the Negroes do not then like to go abroad to cut wood in the forests. In the middle of the day we halted at *rumbdé* Gali, which may be distinguished at a great distance by two very lofty trees of the species called *bentang*. The inhabitants of this village were afflicted with venereal diseases; they came in crowds to ask me for medicines; for the Negroes, it is well known, consider all white men as physicians. I felt mortified at not being able to answer the high opinion these poor people entertained of my talents; they were certainly worthy of my compassion, for some were in so much pain that they uttered loud cries. A few sudorifics are the only remedies which Providence has placed within the reach of these unfortunate beings; they know the use of them, but they do not appear sufficient for their relief. I was glad to quit this dismal place, where my ears were incessantly assailed by the sound of plaintive voices. We passed the night at Dongué.

I had promised my guide a kid to celebrate the discovery of the sources; I performed my promise at Dongué. He was employed to kill the kid. According to the custom of some African butchers, he swallowed the spleen raw, and entire,

without even touching it with his teeth, but this was all that he tasted of the animal. At the moment that the feast commenced, a dispute arose between Ali and our host; I took the part of the latter, who was in the right; Ali then swore by Mahomet, never to eat with me again, and to leave me, since I sided with a man who had insulted him. I was the more vexed at this circumstance, as the company of this intelligent guide was absolutely necessary to enable me to reach the sources of the Falemé and Senegal, which I wished to examine. Related to one of the first families in Fouta Jallon, the name alone of Ali procured me respect wherever I went. The success of my enterprise required me to take some steps to bring about a reconciliation with Ali; but on the other hand my European pride prevented me from making the first advances. However, I conquered my repugnance, and directed Boukari to give Ali two grains of amber to appease him. This present produced the desired effect: Ali promised to accompany me whithersoever I went, but he adhered to one part of his oath, by refusing to eat of my kid.

March 15th. Two leagues beyond Dongué we entered Sèfoura, a large village with a mosque. It was too early for us to halt, we therefore proceeded as far as a *rumbdé* at some distance. The orange-trees in this place were so laden with fruit, that I could scarcely discern the leaves. A few glass beads were sufficient to purchase a calebash full of oranges and bananas. From this village to Timbo, the country is covered

with orange, banana, and papaw-trees. It is easy to conceive the pleasure felt by a traveller, who had just traversed districts producing only bitter or tasteless fruits, on arriving in a country abounding in the richest gifts of nature. Fouta Jallon is indebted to the Portuguese for these valuable productions. They are not indigenous in Africa, and the Negro knows them by no other names than those which they bear in the Portuguese language. The *sone*, however, which I saw for the first time in this *rumbdé*, and which produces exquisite fruit, hanging in a bunch like grapes, is an African tree.

We had scarcely left this *rumbdé*, when we met an old man who begged me to take off my hat: he then laid hold of my head with both his hands and rubbed them over his face, expressing the greatest satisfaction at having seen a white man before he died. After crossing a bridge made of the trunk of a tree, over the river of Boié, which unites with the Falemé, we entered Boié, a very pretty village in a charming situation. We were waiting for some one to offer us an asylum, when Boubakar, the chief of the village, arrived, accompanied by his three wives; he was returning from his plantations where he had been directing the labours of his slaves. When these women perceived me, they covered themselves with their veils. Boubakar desired them to uncover themselves, and to salute me; he then took me into one of his huts. They immediately shewed me so much kindness, that I was reminded of the attentions I had received in the house of Fonebé. They

brought me two dozen of oranges to quench my thirst, and spread upon the ground several mats, which made me an excellent bed, for Africa.

April 16th. Early in the morning Boubakar entered my hut, and told me, that wishing to induce me to stay in his village he should present me with a goat. The protestations with which he accompanied this gift, determined me to comply with his desire. His presence had protected me from importunity, but when he was gone, all the children of the village flocked to my hut, each bringing a little present of oranges; next came the old men, and lastly a crowd of women. On entering they took me by the hand, and solicited medical assistance for the disorders with which they were afflicted. From this consultation, I learned that venereal diseases, the gout, and goitres, were the most frequent maladies of this place. When these patients had retired, a woman offered me a calebash full of oranges, intreating me to give her an herb that would make her have children. I answered, that this was beyond the reach of human skill, and that she must address her prayers to God to obtain what she wished for. Most of the women consulted me for form's sake, as they were all in good health; I had no doubt that the object of their visit was interested, and was convinced of it when I saw them go away dissatisfied, because the white man had not given them either amber or glass beads.

While I was engaged in answering the questions which

overwhelmed me, a very rich invalid begged me to step to his house. I first passed through several streets bordered by quick hedges, which formed a bower impervious to the rays of the sun. Papaw, orange, and banana trees shaded the road which we pursued. I met some young girls who veiled their heads and timidly presented me, some with bananas, others with milk. I began to think that I was dreaming; these presents, the beauty of the place, the respect paid me by the inhabitants, made me for some time believe that all around me was an illusion, created by my own imagination. How, indeed, could I suppose that I should meet with such urbanity and politeness, in a village in the interior of Africa!

When I arrived at the house of the sick man who had sent for me, I assumed the sapient air suitable to a doctor; a mat was spread for me upon the ground, and a kind of wooden desk was placed behind me, for me to lean my back against. This man complained of great pain in the hip; I examined the diseased part, and prescribed poultices. It was, however, quite at random that I directed this application, but as I had in the morning ordered a foot-bath for another patient, I thought it necessary to vary the prescription in order to appear the more skilful. Hippocrates himself was loaded with fewer praises for delivering Athens from the plague, than I received on this occasion.

The fee paid for my visit consisted of a piece of smoke-dried meat; I obtained, besides, permission to inspect the

house, the architecture of which had appeared to me to be remarkable for the country. The wall which supported the roof was nine feet high, a gallery lofty enough to walk under, and which afforded shelter from the heat of the day, was carried round the whole of the house; bamboos of a dazzling red supported the roof; the bedstead, composed of moulded earth, was ornamented with delicate sculpture; arms were suspended above it. Large mahogany doors, although only shaped with the hatchet, presented a very smooth and polished surface.

I then visited the mosque, a square building, the floor of which was covered by beautiful mats manufactured in Liban; four columns supported the roof, and a long gallery went round it.

At two o'clock I prepared to leave Boié, after making a present to Boubakar. This hospitable chief, whom I have since seen at St. Louis, intreated me to pass the rest of my days with him. "I will give thee a wife," said he; "I will satisfy all thy wishes; I will take as much care of thy children as if they were my own; my slaves, my house, all I have shall belong to thee." "I too have a family," answered I, "to whom I must return." He smiled, and admitted that he could not blame me for refusing to remain with him.

Before we parted, Boubakar gave me dinner, ordered his wives to salute me, and then conducted me himself beyond the limits of his territory. My departure was as pompous as that of a sovereign, for all the inhabitants, even women and

children, accompanied me with their chief, and on quitting me, respectfully took me by the hand. We soon arrived at Courbari; the chief who lodged us presented his two sons to me. The skin of these unhappy creatures fell off in scales, owing to the bite of a large snake, very common in this country.

April 17th. At sun-rise I started with the intrepid Ali for the sources of the Falemé: we told the inhabitants of Courbari, that we were going a-hunting. Boukari remained in the village, pretending that he was too much fatigued to accompany us. We first waded through a morass, up to our waists in water; then burying ourselves in the woods, we forced a way, at the risk of tearing our hands, legs, and faces with the thorns. In spite of the severe pain I was suffering from fever, I walked with an ardour and a strength of which I had not felt myself capable for a long time. We were more than once on the point of being discovered: some shepherds and other persons who passed us on the road to Timbo, enquired whither we were going; the adroit manner in which Ali answered these questions, satisfied those who addressed us; and we continued our route without exciting their suspicions. After proceeding for an hour to the north-north-west, we arrived at the source of the Falemé, called Thené by the Poulas. I should never have discovered it without a guide, for at this moment it was very low; it is situated, like the sources of the Gambia and Rio Grande, in a basin surrounded

by mountains. The Falemé rises at the foot of a hillock situated to the west in an open spot; it runs to the south, and at a very short distance enters an extremely thick wood; nine hundred paces lower it receives the river Boié, then making a curve it turns northward and enters Dentilia. At the distance of two gun-shots from the source to the west, we saw the village of Kebali, and that of Tiambouria to the south-west. The mountains which encircle the funnel whence it issues contain iron-mines, and the neighbouring villages carry on a great trade in that metal. Some of these mountains, like those in the neighbourhood of the Gambia, are bare and composed of ferruginous rocks; ashes of the same kind appear in the cavities of their summits, and clumps of trees are seen at intervals.

On returning to Courbari, we crossed the Falemé on the trunk of a tree, which served as a bridge; the inhabitants who saw us come back without having killed a single head of game, accused me of want of skill, and pretended that Europeans knew how to make fire-arms, but not how to use them. I was obliged to take these jokes in good part, not to put them out of humour, which might have injured me, and have produced in them a desire to watch me. I therefore allowed them to laugh at my expence, congratulating myself on having so happily accomplished one part of my undertaking. I had still to visit the sources of the Senegal, to which Ali, no longer frightened at danger, as before, promised to conduct

me. I confided in his word, for to courage he united great address and presence of mind.

April 18th. My host at Courbari would not accept any of the presents I offered him; he only begged me to reward his services by making him such a *gris-gris*, as should enable him to acquire great riches without labour. I drew some circles, crosses and triangles on a piece of paper, which appeared to him to possess so much efficacy, that he presented me with two measures of rice; however, notwithstanding the respect with which my talents for composing charms had inspired all the inhabitants, they said aloud: "The white man knows how to read, he knows how to write, but he does not know how to pray."

I had just procured my host the means of acquiring treasures, when Boukari brought me a good supply of tobacco, which had been given to him as a reward for telling fortunes. Without seeking it, we profited by the credulity of these Negroes, and found means to supply our wants; but there is no happiness without alloy. A child came and informed us that the chief of Boié was expected every moment at Courbari; fearing that I should be called to account by him on the subject of the Falemé, I instantly decamped with Ali and Boukari. We crossed that river about a league from its source; it was nearly eighty paces broad in this place, and ran over a bed of sand and flints; we then passed over two other rivers which run from east to west, and after infinite fatigue arrived at Niogo

a village situated at the foot of a very high mountain called Couro. The streets of this village form covered alleys; each hut is encircled by a court, enclosed by a hedge of euphorbias, and the entrance to which is through a hut of a square form and considerable dimensions. The doors are as high as ours; some are ornamented with sculpture that is not destitute of taste; you then cross the court to reach the hut in which the family reside. The inhabitants of Niogo are rigid Mahometans: a woman who presented me at sun-set with some water to perform my ablutions, was so astonished at my refusing to make use of it, that she ran through the village crying that I was a Pagan and did not pray. As this woman had for a long time not borne the best reputation, her clamours did not produce the dangerous effects with which they might otherwise have been attended.

April 19th. We continued our course to the south, and traversed a more level country than the preceding day. Here man needs but commit the seed to the ground in order to reap abundant crops. A few paces to the left of our track was the source of the Gaugoré, which runs to the east; some minutes after we entered Poukou. At this village I thought my expedition would have terminated. Travelling almost always on foot for the last two months under a burning sun, forced for several days to ascend and descend steep mountains, with no other nourishment than rice boiled in water with pistachio-nuts, and no other drink than water, no bed except the

ground, or an ox hide which is still harder, I began to sink under the fatigue.

At Poukou I saw for the first time an African parasite; but I had no occasion to be astonished at this phenomenon as we were then approaching the capital. This man, named Alpha, came to partake of our dinner without being invited. I was the more surprised at it, as the Africans are remarkably delicate in this particular. As to my fellow travellers they could not cease their comments on the audacity of this man; but as the slanderer possesses in Africa as well as in Europe the sad prerogative of exciting fear, every body dreaded Alpha, who belonged to the class of diavandos to whom I have alluded in another place. It needed not much reflection to convince me that as a stranger and a white man, I ought to court the good-will of one whose tongue might either injure or be of service to me: I presented him therefore with a necklace of glass beads, which drew from him the most bombastic eulogy.

April 20. Anxious to arrive at Timbo, we started before sun-rise; our route first led over high and steep mountains, and we proceeded along deep precipices. On descending from these heights into a beautiful verdant valley, watered by a limpid stream, we perceived some country-houses belonging to rich inhabitants of Poukou. Almost all the Poulas who have the means, build such houses in spots where they are sure of finding abundant pasturage for their cattle. Our

host, with whom we had lodged the preceding night, and whom we here met with, desired me to let my ass graze freely in his meadows, and invited us to rest ourselves under a thick tree, whither he sent us milk and rice. This spot was so agreeable that we remained there till ten o'clock; we then resumed our route, and after crossing the Sama, which falls into the Senegal, we came in sight of Timbo, which is situated at the foot of a high mountain. As we were still at a great distance from this large city, we rested under a *teli* where all travellers halt. This tree, the only one of the species which I have seen, is not very high, nor of a size proportioned to the length of its branches, which extend to a distance of one hundred and twenty feet from the trunk, and form a vast circular shade, most valuable in countries where the heat is excessive. The branches have bent down the tree on one side by their weight, and touching the ground have taken root and formed new trees.

Wishing to reach Timbo before night, we soon set off again. Ali who proposed lodging us at the house of Almamy's brother, went to his country residence to speak to him, but this prince was gone to drive his flocks into the distant pastures. After traversing an extensive plain, over which were scattered ferruginous stones, we entered Timbo by an avenue of bananas. It began to rain, while we were waiting till the inhabitants assembled in the mosque had finished reading the letters written to them by Almamy, from his army at

Sangarary. Abdoulai, a common Marabout, who was entrusted with the government of the capital during the king's absence, on coming out from the council, ordered a weaver, a slave of Almamy's, to give us lodging. This old man at first refused to receive us, on account of the great dearth then prevailing at Timbo; at last he consented to give us an asylum, fortunately for us, for the rain fell in torrents: it was the prelude to the rainy season.

April 12. Early in the morning we were told that we could not leave Timbo till the return of Almamy, who was not expected for twenty-five days; this was equivalent to an order to remain six months in this capital, for during the rainy season it is almost impossible to travel in a country where every petty stream is swelled into a large river.

For a long time I had patiently accommodated myself to circumstances; this new obstacle, therefore, did not irritate me. However I immediately went with Boukari to the house of Abdoulai, whom we found engaged in holding a literary conference with some Marabouts. One of these Marabouts was reading aloud; some young men attentively followed him in their books; and Abdoulai, who was blind, explained the difficult passages. The discussion afterwards turned upon the doubtful sense of different parts of the book, which was the history of Mahomet. One of the young men then took the book and read aloud; the others, under the direction of a Marabout, corrected the faults which had crept into the copies

of the same work which they held in their hands. The most profound silence prevailed among these young men, who appeared to be really studious. Boukari, my Marabout, had an opportunity of displaying the depth of his knowledge in the Arabic language, for they addressed divers questions to him, which he answered in a manner that surprised all his hearers. The class was held in Abdoulai's cottage, which was completely that of a scholar; a bed made of a mat, a leather bag filled with books, a pitcher of water, and two or three vessels for ablution, composed the whole of the furniture. When they had finished reading Abdoulai introduced us into the audience chamber, and there enquired the purpose of my journey. "I am come," answered I, "to salute your powerful king, and to offer him my gun as a present. The governor of St. Louis, having learned that your commerce decreases in the stations (escales) of the Rio Nunez, has ordered me to come to Almamy, to beg him to encourage his subjects to a more active intercourse with our colony, where every kind of merchandize abounds, and after they reach Galam, two months will be sufficient to proceed by the river to St. Louis.* On under-

* Induced by the written assurance I had given, that the inhabitants of Fouta Jallon would be protected at Senegal, many of them repaired thither, to sell gold, after a journey of six months. Among these traders I recognized Boubakar, chief of Boié, whom I presented to M. de Fleuriau. The governor made him a present, the value of which, though moderate, appeared to him so great, that he swore, on his return to Fouta Jallon to prevail upon his countrymen to visit St. Louis.

taking this mission," I added, " I determined to give thee two quires of paper." I reserved, as the reader may perceive, the most eloquent part of my harangue for the close. Abdoulai approved the object of my journey, assured me that no one had ever offered to Almamy so magnificent a present as mine, and that the inhabitants of Fouta Jallon would gladly go to St. Louis. When I told him that I wished to depart the next day, he answered that I was at liberty, and that he would give me a letter for the governor of St. Louis; after this he dismissed us, and directed us to go through a fort, the mud walls of which were twenty feet high, and five thick: people were just then employed in its demolition.

April 22d. I had given away my gun because I feared it would be taken from me, the Negroes themselves who pass through Timbo being obliged to make valuable presents. Mine, however, was not sufficient, another was required of me for one Alibiluma, whose authority is almost equal to that of the king. I offered ten grains of amber for this personage, they were refused; I then gave twenty, which at last obtained permission for us to depart. Abdoulai made me a present, in the name of his fellow citizens, of two bags of rice, and when we were ready to leave the city, he sent for me to his house and said: " I leave thee at liberty to depart or to remain. If thou wilt stay here, we will give thee two oxen and a large measure of butter." " I shall go," answered I. At these words he gave me a letter couched in the following terms: " We

feeble creatures return a thousand thanks to the Almighty; we, the elders of Timbo, in the name of the master of our city, have written this letter to the chief of Senegal. Gaspard and Diai Boukari have made this governor known to us by their recitals; they have brought us a present from him to the king of Timbo, and have invited the men of Fouta Jallon and Timbo to go to St. Louis, to sell their merchandize there; they have not seen Almamy of Timbo, who was gone to the war. Gaspard and Diai Boukari have said to the elders of Timbo: we have come to see Almamy, and to make him a present, but since he is absent we will return home. Wait a little, said the elders of Timbo, until the return of Almamy. We are afraid of the rainy season, rejoined they. You have nothing to fear from the rains, we replied; but Gaspard cried. we have also to fear the chief of St. Louis, who has ordered us to stay no longer than three days at Timbo. Persuaded that this was true, we Abdoul, and we Talatou (brother of Almamy) have not opposed their departure; we have declared ourselves their protectors until they have returned to their chief, for it is the will of our master that they should return to their home in safety. Thanks be to God if their journey terminates without accident."

When the inhabitants who conducted us back, had left us, Ali congratulated me on the success of my journey; "for," said he to me, "had Almamy been at Timbo, they would not even have left you your hat; and as for me, they would have

cut off my head for conducting you hither. When Almamy learns that you are gone, he will be furious that his prey has thus escaped him."

We passed the night in the country house of Abdoulai's son. Our host set before me sugar,* in a China saucer, and some rice rolls on a plate, and spread on the ground for my bed a large mat of Liban, which might vie with the most beautiful stuffs in the richness of the design. The pride of this black was highly gratified in shewing me that he was acquainted with our manners, and possessed our utensils, whilst I was obliged like the poorest Negro to make shift with a calebash.

Timbo is situated at the foot of a high mountain. It contains about nine thousand persons, a spacious mosque and three forts, in one of which is the palace of Almamy, consisting of five large huts, regularly built. The fortifications are of earth, and falling in ruins; in several places they have loop-holes.

Timbo must be a very ancient city; all the neighbouring country bears the same name. Hence sprung the present masters of Fouta Jallon, for the provinces comprised under that name have been conquered and were not originally subject to them. Timbo is the residence of the king and the army. I was informed that so many as a thousand horses are to be

* The Poulas purchase it at Sierra Leone, or on the Rio Nunez.

seen there. The inhabitants are rich. All the women have silver bracelets, and large gold ear-rings, and wear clothes of blue Guinea stuff, which is a sign of great luxury amongst these Africans. Timbo is a military post, and consequently has not much trade. Arms and contributions have enriched it; it enjoys, moreover, the privilege of the exclusive traffic with Kissin-Kissin, and Bengala, while Labbé,* the great city of the empire, trades with Kakandé and Dianfou.†

It is impossible for me to estimate the population of Timbo with more accuracy than I have done above; for when I was there, only old men, children, and cripples or infirm persons were left, and a very small number of women were to be seen. All the huts are built with taste. The courts are planted with papaw and banana trees.

I did not experience any ill treatment from the inhabitants of this city, and that is the only commendation I can bestow on them: their constant habit of seeing strangers must be the cause; for they have very frequent communications with the Rio Nunez, and Sierra Leone.

The women of Timbo, like those of all the cities, are very impudent; they incessantly importune strangers with their requests, or torment them by their jeers. I have already said that the wife of Ali of Niebel was from Timbo. The

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* There is a market in this city. † Other factories on the Rio Nunez.

portrait I have drawn of her will serve for her country-women.

Some old men spoke to me of an Englishman, who after quitting the colony of that nation at Sierra Leone, came to live at Timbo, married there, and had a son. He probably grew tired of this kind of life, and fled, leaving his family behind. After he was gone, his son turned Mahometan, and still lives in the environs of Timbo.

They have also retained a recollection of the journey made by Watt and Winterbottom, to Timbo, in the disguise of Shereefs: their stratagem was soon discovered, they were detained fourteen days in this capital, and then compelled to return to Sierra Leone; the Poulas being unwilling to let them penetrate further eastward into the interior of the country.

CHAPTER VII.

Ali refuses to conduct the Author to the Source of the Senegal.—He changes his Mind.—Description of this Source.—Return to Niogo.—Friendship of the Chief of Lalia.—Ali quits the Author.—Return to Bandéia.—Protestations of Boubou.—His Defence of the Author.—Commencement of the rainy Season.—The Author falls Sick.—Boubou refuses him Water and Fire.—He attempts without success to poison him.—He then tries to excite the Inhabitants of the neighbouring Villages against him.—The Author escapes.—He is forced back to his Hut by Boubou.—Saadou attaches himself to the Author.—They escape to Bourré.—They are apprehended there; but permitted to depart after Presents have been extorted from them.—Particulars respecting the Serracolets.—The Author, after almost incredible Fatigue, reaches the Frontiers of Fouta Jallon.—Description of that Empire.

April 23d. The pleasure which we felt at having so easily escaped the dangers to which we should have been exposed if Almamy had returned, made us double our speed to return to Bandeia, so that we reached Poukou at an early hour.

Here they soon brought me a young Albiness, to see what

effect would be produced upon me by her appearance; she had neither eye-brows or eye-lashes, her colour was a chalky white; her eyes could scarcely bear the light of the sun, her hair and her features resembled those of the Negroes, she walked slowly; her whole exterior indicated a state of debility and ill health. I was therefore much surprised to learn that the blacks marry these women, and that they bear children; I was assured that when united to men of their own colour, the offspring of this union are as white as themselves. The sight of such a child whom they presented to me, excited in me an emotion of pity, which the spectators mistook for a feeling of horror. "If," said one of them to me, "thou beholdest beings of the same race as thyself with disgust, be not astonished that we should dislike thy colour." I had long been accustomed to such compliments, and was not irritated by this.

When the crowd attracted by this spectacle had withdrawn, I reminded Ali of his promise to conduct me to the sources of the Senegal. To my extreme vexation, I no longer found in him that courageous and decided character which had formerly led him to confront danger. "Why," said he to me, "dost thou wish to visit the sources of all the rivers of our country? have you then none in your own?" "No," answered I, "we have only wells or marshes, almost dried up, and all Europeans ardently desire to see so extraordinary a phenomenon as the source of a mighty river." These motives did not satisfy Ali, who persisted in his refusal to

conduct me to the sources I had not yet seen. In vain I employed all the arguments I could think of to bring him into my views; it required arguments of a different kind to bend him, in short, a present. Wearied of a discussion which lasted the whole night, I left Boukari to try his logic, to induce Ali to accompany us; this faithful servant succeeded better than I had done, because he contrived to find out that Ali could not resist a bribe. Perceiving that Ali wished for a rosary of ebony of Moorish manufacture which he carried at his girdle, he offered it to him, and the gift of this trinket secured our guide. This action of Boukari's afforded a striking proof, if I had needed any, of his attachment and generosity towards me; for the rosary of which he deprived himself to render me a service, had been given to him by his wife, at the moment of parting from her.

April 24th. We commenced our route, saying we were going to Sumbalako to purchase a supply of salt. A storm which overtook us by the way, obliged us to stop and to pass the night at the *rumbdé* of the same name.

The rains had not till this moment been so frequent and abundant as they generally are at this season of the year. Ali was much astonished at this, but he explained the phenomenon, according to the natural philosophy of the Negroes, by saying, that it was occasioned by Almamy, because he had prayed to Heaven to delay the rains till he had entirely destroyed the Pagans, with whom he was then at war.

April 25th. Our route was direct east; we were traversing a long and very fertile plain, which was the fourth I had seen since I had been in Fouta Jallon, when I perceived near the road, three columns in a line, at equal distances from each other. Supposing them to have been erected by man, I approached them with eager curiosity; but what was my astonishment on ascertaining with my own eyes, that they were the work of the ants called termites. On quitting the plain we left Sumbalako to our left, and arrived on the banks of the Senegal. This river was broad although we were near its source; we forded it on a ridge of rocks which crossed its bed; unluckily my ass slipped, and fell into a deep hole: fearing he would break his legs, I took my leather bottles from his back, and carried them to the opposite bank; I was then enabled by the assistance of my two companions to extricate the poor animals with ease from the rocks among which his foot was entangled. This delay happened in a place where we remarked very recent traces of the hippopotamus. We halted for the night at Dalaba, a village inhabited by Mandingoes from Kankan. In this place I had an opportunity of judging of the industry of the inhabitants of this country, for being visited among others by the blacksmiths and shoemakers of the place, every part of my baggage engaged the attention of these artizans. One of the latter in particular, attentively examined my shoes, and notwithstanding the difficulty he found to discover the stitches, he pretended he

could make a much better pair of the same kind; while a blacksmith on his part, declared that he could make quite as good gun-stocks as ours. The presumption of this Negro was so great that he deserved a lesson, I therefore said to him: "Thou who workest in iron, didst thou make the lock and barrel to thy gun?" "No!" said he peevishly, and instantly left my hut.

April 26th. Ali had given us his word to conduct us to the sources of the Senegal, but the obligation of keeping his promise threw him into extreme terror; he lost his appetite, and for three days he ate nothing. He fancied every moment that he saw a messenger from Timbo, arriving with orders to apprehend us; his fears were not unreasonable, for I confess I am surprised that the inhabitants of this country suffered a man to escape, whom they might so easily have pillaged with impunity. The safety which I every where enjoyed, proves that the Negroes religiously keep their oaths. Ali, however, notwithstanding his fears, omitted no opportunity of collecting the information necessary to enable us to reach the sources of the Senegal. Agreeably to the instructions we had received from the inhabitants of Dalaba, we proceeded to the north; aftre traversing a fertile plain watered by the Senegal, we crossed this river, the shallow current of which flowed over a bed of sand and flints; we then began to climb a very steep mountain. We were still far from the summit when Ali suddenly stopping shewed us on our left at a little distance from our track, a

thicket of tufted trees, which concealed the sources from our view. Boukari and I stole along the mountain, reached this thick wood, into which the rays of the sun had never penetrated, and crossed the Senegal, which could not be so much as four feet broad. Ascending the stream I perceived two basins, one above the other, from which the water gushed forth, and still higher a third, which was only humid, as well as the channel that led to the basin immediately below it. The Negroes consider the upper basin as the principal source of the river. These three springs were situated about the middle of the side of the mountain. In the rainy season two ponds, at equal distances above the upper source, supply it with water by two deep channels. On the opposite side of the mountain is a village called Tonkan.

The Senegal, called Baleo (black river) in the Poula language, Bafing in Mandingo, which has the same signification, or Foura, which means simply the river, runs at first from north to south, then passes at a little distance to the south of Timbo, and afterwards pursues a western direction. On one of the trees near its sources, I engraved the date of the year in which I made this discovery.

Having rejoined Ali, who during our excursion had looked cautiously about on all sides to warn us in case he should perceive any person, we continued to ascend the mountain to Poré Daka, where I was lodged in the work-shop of a blacksmith.

April 27th. The parts through which we had passed in our way to Timbo were much changed since the rains had set in. All the flat country was inundated; we could not advance without infinite difficulty, being obliged to carry our provisions on our shoulders, and could not reach Niogo until sun-set.

April 28th. We were a long time stopped at the passage of the Falemé; a very narrow ridge of rocks formed a ford across this river, which was there very broad. The water reached up to our waists; I fell into a very deep hole, and had nearly lost my journal. Overcome by the fatigue caused by the passage of this river, we rested under the beautiful trees which shaded its banks. By the help of some underwood, to which we set fire, we roasted a handful of pistachio-nuts to recruit our strength, and arrived in the evening at Rumbdé Paravi, where the inhabitants were so terrified at our ass, that we could not obtain a lodging.

April 29th. A curious accident retarded our departure; Ali would not set off till he had found a paper written in Arabic, containing directions for mixing silk with the hair of Europeans, in such a manner as to procure great riches. After long search, he learned that a Marabout in the village possessed a similar paper; he obtained a copy of it, and then consented to depart for Paravi. At a little distance from this place we met the old man who had manifested so strong an attachment for me at Lalia, when I passed near that

village on our way to Timbo. This old Negro came up to me, clasped me in his arms, kissed my hair, raised my hand to his forehead, and expressed so much joy at seeing me again, that I began to doubt his sincerity. He conducted us, however, to Lalia, gave up to us his own hut, in which was a bed of earth in a sort of alcove, and again loaded me with marks of his friendship. "Thou must," said he, "be a prey to some poignant grief to have thus quitted thy country; for according to what I have been told, white men have all that they can desire; tables loaded with exquisite dishes when they are hungry, delicious liquors if they are thirsty, clothes enough for six men if they are cold. The hatred of thy king, the perfidy of thy mistress," cried he, "could alone have impelled thee to come to our desert country." But while my host lavished upon me a thousand testimonies of his attachment, and assured me that all he had was mine, my fellow-travellers, impatient at seeing the hour of supper pass away without the appearance of any thing to eat, went like prudent men to seek in the village the means of preventing us from going to bed fasting. As soon as they had left the house, my host, who then began to shew his avarice, brought me a small measure of maize and milk, and invited me to eat. He then begged me not to forget his wife. Happy at being provided with a supper, I paid largely for my humble fare, and went and related to my companions how our host had conducted himself after their departure. Irritated at being treated in this way, and at

the selfish manner in which he had behaved towards me, they prevailed upon me to leave his hut the next morning.

April 30th. A disagreeable circumstance of a different kind occurred this day. Ali left me; Boukari accused him of telling the inhabitants of the villages through which we passed, that I had a great quantity of merchandize, and thus causing them to charge me very dear for the provisions which they sold to me. Ali, stung by this charge, declared he would accompany me no longer. This Negro was certainly very useful to me, but I was attached to Boukari by the gratitude I felt for the zeal he had always shewn in my service. I endeavoured to re-establish concord between these two men, both of whom were so serviceable to me. My efforts were fruitless, Boukari having raised Ali's indignation to the highest pitch, by telling him that he was a Pagan, since he was so easily irritated.

I was therefore obliged to depart with this faithful guide, to whom I was indebted for the knowledge I had acquired of the sources of the four principal rivers of this part of Africa. His loss vexed me exceedingly, and I soon felt the want of him, for at a little distance from Lalia we could not discover any traces of our way; luckily we were joined by some Poula merchants, who were going to the market of Labbé, and who, observing our embarrassment, proposed that one of them should accompany us as a guide, for six charges of powder. I accepted the offer. We then crossed the Gambia, and a storm

which threatened, obliged us to hasten to a village inhabited by poor slaves; they had nothing to offer me for a repast, but a calebash full of a ragout, which was not very tempting to a European stomach. It was composed of millet flour mixed with a species of fly, called *betti;* not wishing to perish with hunger, I conquered the disgust excited by the appearance of this food; but the effect of the repugnance I felt while eating it brought on an attack of fever.

May 1st. Seated under a very thick bush, we waited the return of our new guide, who was gone to purchase provisions in the neighbouring village. He came back accompanied by his wife, with whom he had had a warm altercation; I enquired the cause, and learned, that she did not wish her husband to accompany me, insisting that he would do better to remain at home and cultivate his field, which labour in his absence would fall upon her. The submission of this man to the orders of his wife, notwithstanding the desire he had to attend me, surprised me much; and the whole affair demonstrated, that the women have more influence over the men among the Poulas, than in other Negro states. The wife of our guide, however, considered how she might relieve us from the embarrassment in which we found ourselves; she told her husband to fetch two boys, to supply his place as far as the next village. This arrangement brought upon us fresh trouble, for these little blacks were terrified at the sight of my ass, which

they called a long-eared horse. They were apprehensive that this extraordinary animal would devour them. It was only by the most urgent intreaties that they could be prevailed upon to go before us. What would have become of us if they had obstinately persisted in their refusal? The rains had so entirely effaced the track in the mountains over which we passed, that without the assistance of these boys, it would have been impossible for us to have found the way. On every side the water poured down in roaring cascades; and we had infinite difficulty to get forward with our quiet beast, which saw nothing around him but precipices and torrents. Boukari pushed him forcibly behind, and I dragged him along by the halter, to make him cross the dikes composed of stones which I hastily collected. While we thus redoubled our efforts to preserve our merchandize and the bearer from accident, our young guides, reclined on a rock, burst into loud laughter on seeing us dragged into the water by this headstrong animal; each of his falls drew from them fresh shouts of joy, but as soon as he rose and sprung up on the opposite bank of the torrent, they fled into the woods. They told us afterwards that their fright at the sight of this quiet animal, proceeded from the idea they had formed, that the length of his teeth equalled that of his ears. The delays occasioned by all these accidents, prevented us from reaching Niamaia before sun-set; this village is inhabited by Djalonké blacksmiths. Quite as much alarmed

at the appearance of the ferocious animal which carried my merchandize as our young guides, they enjoined me to tie him up securely during the night.

May 2d. This day's journey was extremely fatiguing; the paths across the mountains had become almost impassable, the torrents incessantly retarded our progress, and we could not reach Bandeia until dark. I went immediately to Boubou's hut and called him; he instantly came out, and expressed great joy on seeing us again. As it was known that I should pay for any presents that were made me, all the women of the village were eager to bring me provisions. Whilst we were at supper, Boubou informed us, that Ali had returned to Bandeia two days before, and that he had revealed to him the secret of my mission; he then boasted of having warmly defended me against two Negroes from Bondou, who asserted that I had gone to Fouta Diallon for no other purpose than to visit the sources of the rivers; he had treated these Negroes as impostors, and had proved to them that they could not impute such a motive to me, as I had with me none of those instruments with which white men look at the sun. This conversation naturally gave me great uneasiness; the indiscretion of Ali, and the suspicions excited by the account of the Negroes from Bondou, exposed me every moment to the danger of being murdered, or at least plundered.

I passed the 3d and 4th of May at Bandeia, proposing to remain there a few days longer, to recruit my strength and

then to direct my course towards the Niger. I purposed descending this river in a canoe as far as Tombuctoo, where I flattered myself I should arrive without much difficulty, by passing myself off as the slave of my Marabout. On the 4th, at five o'clock in the afternoon, a tremendous clap of thunder, which announced the arrival of the rains, was to me an omen of the calamities that were about to oppose an insurmountable obstacle to the execution of my projects. At this terrible sound all the inhabitants rushed out of their huts; we saw the storm in the east like a thick fog, enveloping the highest mountains from our sight; it approached; the mass of water which advanced was prodigious, but its progress was so slow that we had time to quit our own hut, and seek refuge in Boubou's, which was more substantial. We had scarcely entered, when the frightful spectacle of a deluge presented itself; the rain descended in torrents; hail augmented the horror of the scene; the cattle, not knowing where to find shelter, uttered dismal moans; in an instant the ground was inundated. It is impossible in temperate climates to form any idea of the quantity of rain which falls for six months of the year in the tropical regions of Africa. The humidity which is thus diffused throughout the atmosphere, is the most formidable obstacle to the progress of Europeans in this part of the world, in consequence of the diseases which it engenders among them.

I was obliged to stay at Bandeia to sell my horse, and

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procure a guide; the anxiety arising from this compulsory delay, added to the extreme dampness of my hut, into which the rain penetrated through the crevices in the roof, gave me a violent attack of fever. I had recourse to the remedy from which I had before experienced such salutary effects; I took a strong dose of the infusion of tamarinds, but perceived with alarm that my fever increased. I then thought of taking some bark of which I had had the precaution to bring with me a small packet, but my mortification can scarcely be imagined, when, on searching the leather bag into which it had been put, it was not to be found. I then believed myself without resource. My situation actually grew worse; on the 8th of May a dysentery succeeded; I had no other remedy at hand, and no other food than a little rice and water. Such a diet soon exhausted my strength. On the 11th, after lying down on a bundle of straw, of which my Negro had made me a bed, I wrote my last will, under the impression that the next night would be my last. Boukari, seated by my side, supported my head to enable me to write; this faithful servant shed a torrent of tears, and when, after bidding him adieu, I put my journal and merchandize into his hands to be delivered to M. de Fleuriau: "Ah! my master," cried he sobbing; "can I survive thee if Heaven should take thee away? No! thou canst *not* die, thy destiny forbids it; take courage, neither physicians nor their remedies can save thee, but the will of the Sovereign of the universe; trust in his power, he

will preserve thy life." "Boukari," answered I, "why lament my death? If any one ought to weep it is I, since I die in a foreign land, far from all that is dear to me; take care of my remains, bury me in the neighbouring wood, at the foot of the great mahogany tree, where I rested on my arrival at Bandeia, and turn my head towards the north."

After giving directions for my funeral, for I was afraid lest the inhabitants of Bandeia, in the excess of their fanaticism might expose my body to the birds or to wild beasts, I fell into such a swoon, that I really thought I was going to sleep for ever; but a salutary crisis had taken place. On the 12th, when I awoke I was extremely surprised to find scarcely any thing the matter with me; the fever was gone, and I considered myself as nearly rid of my disorder. Whilst I was rejoicing at being so miraculously delivered from my sufferings, I heard Boukari uttering deep groans, which were forced from him by a violent cholic; at the same time he manifested a resignation of which very few are capable. Having made some figures on calebashes filled with cold water, he swallowed it, and the complaint instantly left him. Magnetism, will, perhaps, regard this cure as the effect of her power,

The relief I had felt for some minutes, led me to imagine that I had recovered my health, but I was soon convinced of my error, on finding myself afflicted with all the ills to which a mortal can perhaps be a prey;—

dysentery, fever, violent tooth-ache, wounds occasioned by the stings of the sand-flea, (*pulex penetrans*) allowed me not a moment's rest. The crowds of troublesome people which succeeded each other in my hut, to see me breathe my last, rendered my sufferings almost insupportable. To no purpose did Boubou bring me a *gris-gris* on a little board, entreating me to wash away the writing, and drink the water which had effaced it. As I doubted the power of this talisman, I refused to comply; Boukari had more faith, and swallowed the water, the salutary effects of which he hoped to experience.

Despairing of my escape from a death which appeared inevitable, I took some of the remedies which the Negroes proposed, but which did not, however, abate my pains. One of them brought me an enormous rice-loaf baked in the sun, which would rather have choaked me than effected my cure. I then recollected the remonstrances of Boukari, and as I retained all my senses, I thought the best thing I could do would be to co-operate with the will of fate, by attention to the means of mitigating my sufferings; I began therefore by having the thatched roof of my hut repaired to shelter me from the rains.

But at the moment when I thought I had surmounted all my afflictions, I incurred the greatest of all dangers. Boubou, who had received me so hospitably, who loaded me with such proofs of kindness, who seemed to think of nothing but the means of affording me relief, sought to destroy me.

Weary of waiting for the death of a man whose property he coveted, a death too slow for his desires, he went out one day and ordered a fowl, into which he put poison, to be carried to me. The disagreeable smell of the broth and its red colour, prevented me from taking more than two spoonfuls. The effects of the poison, although badly prepared, soon produced excruciating pains in the stomach. Boukari, who had merely put his lips to the broth to taste it, suffered in the same way. The marks of attachment which Boubou had lavished upon me would not allow me to attribute the pains which I felt to poison; I imputed the cause to hunger. Boukari having given me milk to appease it, I was enabled to judge of the danger to which my life had been exposed, by the vomiting which it occasioned. Having sent for the wife of Boubou, and questioned her, she exculpated herself by saying, that in mistake she had dressed the fowl in a vessel in which she had just before been boiling herbs to cure the cholic. An unexpected circumstance unveiled the imposture of this woman; the fowl had been thrown into the road, and a slave who ate part of it, was at the point of death in the evening; on being informed of this accident, it was no longer possible to doubt that my host had attempted my life. An expression which escaped him, and which was reported to me, completely convinced me of this dreadful truth. Boubou had said to one of his friends: "I must not be out of the way, for I know that in a few hours the white man must expire."

June 1st. Boubou at length exposed his abominable character. Perceiving that the strength of my constitution had resisted both the malady and the poison, he forbade his wives to give me any food. My faithful Boukari was himself obliged to dress my food, to wash the little linen which I had still left, and to fetch water for me from a spring at a great distance. Boubou did not confine the effects of the hatred he had conceived against me to the above prohibition; nothing could appease him, since he suspected that I had favoured the flight of one of his wives who was gone to Bondou, with the intention of seeking an asylum there from the vengeance of her rivals. He ran over the whole village, threatening the inhabitants with his utmost displeasure if they furnished me with the least thing that I solicited of them, not excepting water. As he was capable of committing the greatest crimes, he struck such terror into the people, that I found myself likely to want the first necessaries of life. One woman only, named Comba, bent with the weight of years, despised his threats and drove him from her hut, telling him, that she would supply me with every thing I wanted, If Providence had not sent us this guardian angel in our unhappy situation, Boukari and myself must have sunk exhausted by hunger, fatigue, and sickness.

The cruel Boubou, seeing his guilty designs frustrated by the humanity of this old woman, who every day

shared her frugal repast with us, entered my hut, and demanded payment for the attentions his wife and himself had bestowed on me for a whole month; he added, that being acquainted with my secret, which had been revealed to him by Ali, he should make me repent of my ingratitude, by informing the inhabitants of my schemes; he even threatened to cut my throat immediately, if I did not give him what he claimed. I was surprised that at this moment, stretched as I was upon the ground, without strength, he did not plunge his poniard into my breast, for he had nothing to fear; I therefore conceived that he was still accessible to pity; I reminded him of the many rewards which I had given him at several different times, the friendship he had always evinced for me, and asked how he could be such a coward as to attempt the life of a sick man who had never injured and was unable to resist him. "When our enemy is down," answered he, "that is the time to fall upon him, the victory is then sure; besides," added he, "I do not come to take any thing from thee; I am armed, thou art not, thy life then belongs to me; it is for thee to ransom it." The menacing air which he had assumed restored my vigour; mustering all my strength I seized my gun which I had hidden under my tunic, for during a month past, I had slept in my clothes and completely armed, and levelled it at Boubou. "Take that," said I, throwing him thirty-five grains of coral, and fifteen charges of powder, "take

that, and be gone. If ever thou hast the impudence to appear in my hut again, I will shoot thee, to punish thy audacity." He retired, vowing that he would have his revenge on me for the manner in which I had treated him. Fearing that he would give way to the excess of his fury, I slept but little. Our hut was in the middle of woods; during the night I heard a noise made by some one trying to thrust a gun near my head, through the straw which formed the walls of my hut; I awoke Boukari, who was fast asleep, and armed myself with my gun; we threw open our door, and saw some men, who fled into the wood. Boukari seeing the danger we had just incurred, and that there was a design against my life, intreated me to quit this place as speedily as possible; I would not then give him a positive answer, apprehensive lest, by his confiding my project to some indiscreet Negroes, we might run the risk of being stopped. The next day I contemplated my horrible situation with affright; alone with my guide in the midst of the woods, debilitated by sickness, far distant from any frequented road, in the hands of assassins, flight appeared impossible; besides, the inhabitants of the village, certain that I should soon expire, sent their children round my hut, who threw stones at me, overthrew the water, or took away my provisions; they carried their vexations one day to such a pitch, that I fired my gun amongst these wretches; the shot did not take effect, for my arms wanted strength to preserve the level.

Ali, who seemed to be sincerely attached to me, as he had come from time to time to sell me secretly the provisions which I needed, told me news one evening calculated to excite my utmost attention. Boubou had wished to induce the inhabitants of Timbéré, a neighbouring village, to kill me that they might seize the wealth which I possessed; but these worthy men, indignant at the cruel manner in which he treated me, drove him from amongst them, and reproached him with his ingratitude for wishing to assassinate a white man, who had given him so much. Boubou far from being discouraged on witnessing the indignation which his conduct produced, had informed the Chief of Labbé, that I had been to visit the sources; and this chief was about to come and interrogate me on the subject.

The danger was imminent; it was necessary for me to depart or make up my mind to perish. On the 6th of June, I promised Ali a large reward, if he would conduct me to the Portuguese establishments; he consented, on condition that I should set off alone with Boukari, promising to join me out of the village; I seated myself on my ass, for my weakness prevented me from walking; it was even so great, that my faithful Boukari had to support me as we proceeded. I supposed Boubou to be absent, and ignorant of our departure.

The sun had not risen when we arrived on the banks of the river of Bandéia, which was considerably swelled by the

rains; no one appeared, and we knew not where to find the ford. "Has Ali betrayed us then?" I asked Boukari with much emotion. What was our surprise on seeing instead of Ali, that Abdoul who had falsely represented himself, as I afterwards learned, as the chief of Bandéia, advancing towards us accompanied by the infamous Boubou, who called out to us at a distance to stop. Boubou first reproached us with our precipitate flight; he then accused me of having been accessary to the escape of one of his wives; lastly, he imputed to me as a crime, not having apprized him of my departure, for it had been his intention to accompany me. "If thou hast not with thee," added he, "a brave and faithful guide like me, thou wilt be pillaged or assassinated; besides, what didst thou hope from flight; ill as thou art, fatigue would have killed thee; follow my advice, and obey the orders of my chief, return to the village."

If my strength had been equal to the fury which transported me, Boubou would have fallen a victim to it; but overcome by sickness, I saw that nothing could be done but to return to my hut, and wait a more favourable moment for making my escape. Wishing to rid myself of every thing which could retard my progress, I presented Abdoul with my horse, which was rendered useless to me by his wound: it was not without regret that I delivered this faithful companion of my travels into the hands of my assassins, but I hoped to soften them by this gift. A gloomy despair soon seized

me; lying on some bundles of straw, near a fire,* the smoke of which almost prevented me from breathing or opening my eyes; procuring not without difficulty a few handfuls of rice badly cooked; tormented in a thousand ways by the women and children, who took advantage of the absence of my Marabout to waken me, or throw stones at me; I prayed to Heaven to deliver me from a miserable life, which was only a burthen to me.

A singular circumstance suddenly relieved me from my severe affliction; several women came one day into my hut, and offered me some calebashes full of milk, begging me to let them cut off a few locks of my hair for the purpose of making talismans; I believe if I had allowed them, they would in a minute have clipped it quite close; such was their desire to possess what was so precious to them, the hair of a white man.

Ali often came to see me, but this young man had lost my confidence, after abandoning me in my flight. I believed him, however, to be rather weak than guilty; he had suffered himself to be intimidated by the threats of his brother Abdoul, and those of Boubou; besides, he had for several days been absorbed in a profound melancholy, which had somewhat disturbed his reason. His grief was occasioned by the

* The Negroes keep a fire constantly in their huts, to preserve them as they say from thunderbolts.

perfidy of his mistress, who after having taken from him all the amber he had received in my service, had deserted him. I was grieved to see this poor fellow; he passed whole days in the woods without eating or drinking; it was an amorous despair of which I did not believe a Negro to be susceptible. Seeing then that Ali, notwithstanding his attachment, could not be of any service to me, I tried to gain over his brother Saadou, by the promise of fifteen grains of amber. Saadou was not insensible to my offers; he swore to serve me as a guide, and to keep my secret.

June 12th. At sun-rise, Boukari and Saadou placed me on my ass, and we quitted Bandeia, directing our course towards the west. My joy was very great when I saw myself out of Bandeia; the appearance of the country added if possible to the pleasure which I felt; the rains had restored the verdure of which it had been stripped by the drought. The signs of spring every where presented themselves; the flocks were grazing in the rich pasturage, which now covered those very spots, where I had before seen nothing but desola tion; for the first time I felt the full value of my liberty, and notwithstanding the feeble state to which I was reduced, I had no doubt that I should be able to reach the European settlements. I had, however, much difficulty to keep my seat on my ass, to which six weeks' liberty had restored his headstrong disposition.

At an early hour we arrived at a hamlet, composed of a few

huts. Saadou, who had property in this place, begged me to halt there, whilst he directed his slaves what they were to do in the plantations during his absence. I was scarcely seated in a hut when I perceived Boubou. This traitor was returning from Labbé, a large trading town, and the chief of which, the vassal rather than the subject of Almamy of Timbo, exercises almost sovereign power over a great extent of country. Boubou was conversing with some persons who were unknown to me; amongst them was the brother of the chief of Labbé. Some people of the retinue of the latter came to me, saying, they were sent by the chief of Labbé, and ordered me in his name not to leave the place where I then was. I returned no answer, but prepared to depart, and if a storm had not prevented me, I should have put my design in execution. When I returned into the hut, Ali also came with a message from his brother Abdoul, forbidding me to stir. A moment afterwards the latter entered my hut: notwithstanding his protestation of friendship, I was perfectly acquainted with his perfidious disposition. Boubou also appeared, and told me in the name of Abdoul, that I could not go unless I took Ali or himself with me. At these words, looking fiercely at Boubou, and addressing myself to Abdoul, I said to him: "There is but one expedient to prevent me from pursuing my route, which is to put irons upon my legs. Why dost thou order me to remain, when only yesterday thou gavest me permission to depart? Being at liberty to chuse, I have

taken Saadou for my guide; he alone shall be paid, because he alone deserves my confidence. Ali and Boubou may follow me if they think proper; but I will never pay traitors; if thou desirest my death, take my gun, and kill me, my sufferings will be the sooner over." "I am not an assassin," answered Abdoul. "What art thou then?" I replied, "since yesterday thou refusedst me a handful of rice for my supper, when I had just given thee my horse. If thou wishest for my merchandize, take it, it is thine; but thou never shalt prevent my departure." It is proper I should here mention, that to put my amber and coral out of the reach of this race of robbers, I had, during the night, had the precaution to roll it round Boukari's waist. I spoke with vehemence; my firm tone and my threats, intimidated Abdoul, he begged me to wait only until the next day, adding that I should then be free. When these banditti were gone, I endeavoured to tranquillize Saadou, who, having been present at my conversation with his brother, was afraid of his vengeance; I succeeded so well, that in the effusion of his gratitude for the flattering manner in which I had expressed myself with respect to him he discovered to me the knaveries of my enemies. "Thou art ignorant," said he to me, "that Abdoul is not the chief of Bandeia: he temporarily performs the functions during the absence of his brother Mamadou, who almost always resides in the country; he oppresses his family with the weight of an authority, which does not belong

to him. Boubou, that villain who has sought to destroy thee, and who was driven from Bondou for his crimes, has gained all his confidence. Ali, still too young to dare to resist their will, has become their slave. As to myself and Boubakar, we have ranged ourselves on the side of our brother Mamadou, whose weakness needs support. They wish to draw thee back to Bandeia to rob thee of thy merchandize; but if thou followest my advice, thou wilt remain in this hut as in a fortress where hospitality will prevent thee from being attacked." This communication was so much the more important to me, as I perceived that this family was divided into two parties, and that it would be sufficient to gain over one of them in order to conquer all difficulties. Next day Boubou came to ask me if I would receive Mousa, brother to the chief of Labbé; I consented, and when Mousa had dismissed his suite, he entered my hut with Boubou and Abdoul. I put into the hands of Mousa half of my powder, sixteen grains of coral, and fifteen of amber: this present won all their hearts; they went into another hut to hold a council, which Mamadou attended. I soon perceived that my cause was gained, for Boubou and Abdoul slunk away ashamed from the hut, and I never saw them more. A message was sent to me that I was at liberty to go, and to take Saadou for a guide. As night approached, I deferred my departure until the next morning.

June 14th. On escaping from the snares which had been laid for me, I hastened to profit by a decision which

restored me to liberty, fearing lest they might repent having granted it to me. The haste with which we marched, prevented me from stopping my ass on the edge of a precipice, which, however, was not very deep; he fell, and dragged me with him; I lay extended on the ground for an hour, without the power of rising, and was so bruised, that with infinite difficulty I crawled as far as Bourré, where we slept.

Had I not been flying from assassins I could not possibly have kept up my spirits, and continued travelling in the sad condition to which I was reduced. When the sun had risen, I gave fifteen grains of amber to Mamadou, who had so well pleaded my cause in the council held on the 13th of June, and we departed. It was not without great toil that we climbed the mountains which surround Bourré; their summit was enveloped in the clouds, and we found it difficult to breathe there. On quitting this elevated tract, we crossed an immense plain, destitute of all vegetation, and halted at Pellalle, a village inhabited by Djalonkes. Although it was only four leagues from Bourré, the rains had not yet fallen in the district which surrounded us, as was clearly proved by the appearance of the plain which I have just mentioned. Perhaps the high mountains which are situated to the east, and extend from north to south, retard the period of the rains; the western breeze still cooled the air here.

In this part of Fouta Diallon, the Negroes construct their habitations on the tops of the highest and steepest mountains.

The traveller observes with astonishment, cattle and houses on the points of rocks apparently accessible to the birds alone. The village of Ardetenkata, to which we went, is in so elevated a position, and the roads conducting to it are so difficult, that if a tremendous storm had not soaked our clothes and cooled the air, I should never have reached it.

June 17th. In passing through the woods which cover these heights, I heard the cries of the ourang-outangs, which induced me to remain there during the heat of the day to see some of these animals. They are very common in these parts, but so wild, that I could not obtain a sight of one; the cry of this ape varies according to the causes which produce it, but generally resembles the barking of a small spaniel. This animal has no tail; it browzes the grass in the meadows; at a distance it might be taken for a goat; every day it builds a new hut with the branches of the trees on which it fixes itself; it is dangerous to meet this beast, especially if a person be unarmed. The Negroes told me, that it is no uncommon thing for these apes to manifest an ardent passion for black women; but this notion is not generally entertained.

Whilst we were waiting until the heat of the day was over, the chief of a neighbouring village arrived, accompanied by his wives; my people turned their backs to let them pass, and then went and shook hands with the chief, who was so enormously corpulent, that he could not walk without supporting himself on some person, He appeared much dis-

pleased that I was such a stranger to the rules of good-breeding as to look at his wives, and to omit kneeling to salute him.

When we had resumed our route, a storm overtook us as usual, at two o'clock; the rain fell with such violence, that I could not hear my people, who walked at some distance from me; I separated from them without perceiving it, and soon lost all traces of the path. I arrived at a river swollen by the rains; the trunk of a tree which served as a bridge was so slippery, that fearing I might fall into the water, I placed myself astride upon it, and having narrowly escaped tumbling in twenty times, I arrived at the opposite bank, which I could not climb without using both hands. I was at a loss which way to take; not a creature was to be seen; the wetness of my clothes, which were soaked through, had produced a new attack of fever; I wandered about at random, fearing that I should not find an asylum before the close of the day. Fortunately Saadou made his appearance, extricated me from my dilemma, and conducted me to Rumbde-Koukouma, where we passed the night. I could not sleep a wink, which weakened me so much, that I remained in this place all the next day.

19th June. We descended from the high mountains into a more level and less stony country, and left Cambréa, a large village inhabited by Serracolets, to our left. We then reached Bentala, another village of that nation, after fording a river of the same name, the water of which came up to our chins.

The current was so rapid, that Boukari supported me on one side, whilst Saadou, to whom I was fastened by a cord, dragged me to the opposite bank. The river of Bentala, which comes from the north, discharges itself into the Comba, (or Rio-Grande) as well as the Tomine, (the Dunzo) which comes from the south. After receiving the tribute of these two rivers, the Comba assumes the name of Kabou, as far as its efflux into the ocean, opposite to the Bisagos. Cambréa and Bentala are the marts for the European merchandize which the Serracolets, a commercial nation, purchase among the Portuguese and carry into the east, where they exchange it for gold and slaves.

The Serracolets are natives of the country of Galam or Kajaaga, of which they always speak in the highest terms; they are, perhaps, the most intelligent and skilful of all the Negroes in commercial affairs; their passion for traffic is such, that their neighbours say by way of derision, that a Serracolet would rather buy an ass to transport his merchandize, than have a wife, whose expences would diminish his income.

All European travellers agree in describing them as extremely hospitable; when a stranger enters the house of a Serracolet, he goes out, and says, "white man, my house, my wife, my children belong to thee." In fact, I am assured that, from this moment, the guest enjoys all the prerogatives of the master. When a vessel anchors before one of their villages, which are very numerous on the banks of the Senegal,

the whole crew, even to the lowest sailor, is abundantly furnished with every necessary without paying for it. Gunpowder and fire-arms are the articles they prefer, because they are great hunters: as iron abounds in their country, it is not carried to them. The country of Galam is one of the most fertile in Africa; millet (*holcus saccharatus*) rice, maize, tobacco, cotton, indigo, grow there almost without culture; milk, cattle, and fish, form the principal food of the Serracolets.

Camelopards are common in the country of Galam, it is even said that the Moors have herds of them; the Serracolets frequently offer their skins to travellers. Lions are numerous; the herdsmen, I am told, employ the whip alone to drive them away; thus the king of animals often runs from a child. The Negroes assert, that if they had a gun in their hands, the lion would prepare for the combat, and dispute the victory in a manner worthy of his courage; several have even assured me, that they have often passed near this terrible animal, without his even deigning to cast a look at them. The forests are filled with wild boars of prodigious size; the waters of the Senegal in the country of Galam, also nourish enormous beasts not inferior in strength to any of those which live on land. Woe to the canoe which crossing a shallow, passes over the back of a sleeping hippopotamus; the furious monster wakes but to destroy the bark; this animal, however, is herbivorous: the crocodile, with not

less strength, is much more dangerous to man. I was told that a sailor who was leaning over the side of a boat, was seized by a crocodile, and dragged to the bottom of the water where he devoured him.

The trees which shade the Senegal in the country of Galam, serve as a retreat to a multitude of apes, which perch on the extremities of the branches, as if for the pleasure of seeing vessels pass by. I shall relate an anecdote of these animals which appeared to me to be very extraordinary, nevertheless I have no reason to doubt its truth, because I received it from two Marabouts, whom I have always known to be men of great veracity.

A woman going with millet and milk to a vessel from St. Louis, which had stopped before a village in the country of Galam, was attacked by a troop of apes, from three to four feet high; they first threw stones at her, on which she began to run away; they ran after her, and having caught her, they beat her with sticks until she let go what she was carrying. Bruised by the blows she had received, she returned to the village and related her adventure to the principal inhabitants, who mounted their horses, and followed by their dogs, went to the place which served as a retreat to this troop of apes; they fired at them, killed ten, and wounded others which were brought to them by their dogs; but several Negroes were severely wounded in this encounter, either by the stones hurled at them by the apes, or by their bites; the

females especially, were most furious in revenging the death of their young ones, which they carried in their arms.

Having ascertained by experience that the reputation of the Serracolets for hospitality was well merited, I determined to remain a day longer at Bentala to recruit my strength, which had been more and more impaired by the rains, fatigue, and sickness.

June 21st. We departed at the hour of prayer; the heat soon overcame me, and I was obliged to stop in a rice field, where a poor slave, perceiving the exhaustion manifested by my whole frame, brought me his dinner, which consisted of some yams boiled in water; this repast somewhat refreshed me, and I was able to resume my route. Several rivers crossed our track; I was obliged to dismount and ford them on foot. Once when we were on the point of crossing a torrent, we were obliged to recede some paces to leave a free passage for an enormous alligator, which would certainly have devoured one of us if we had been a little farther advanced in the water; after this encounter we used the greatest circumspection in crossing the rivers.

The storm which overtook us on our way, prevented our arriving before night at a *rumbdé* situated at the foot of the chain of mountains, which extends from south to north as far as the Gambia, and which separates Fouta Diallon from Tenda, a country dependent on it.

Fouta Diallon, properly so called, begins to the south of the

village of Bandeia; it is bounded on the north by the mountains of Tangué, on the east by Balia and Sangarari; on the south-east by Firia and Soliman; on the south by Kouranko and Liban; on the west by Tenda Maié, and several countries inhabited by the Mandingos and the Jolas or Biafares. The countries situated to the north beyond these limits, and comprised under the general name of Fouta Diallon, also obey the prince who resides at Timbou, but he has not the same authority over them.

This country is covered with mountains throughout its whole extent; they form the second plain in that part of Western Africa through which I have travelled, proceeding from the sea-coast to the east; they are very rich in iron ore;* they also contain the sources of many rivers, that fall into the Atlantic. They may be considered as the last links of a much more lofty chain, situated to the south-east; the Negroes have told me that the most elevated of these mountains were constantly covered with a white hat, by which I suppose they mean nothing but snow; they had not seen it themselves, but other Negroes had communicated these particulars.

Almost all the valleys of Fouta Diallon, situated at the

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* I brought two kinds of iron ore from Fouta Diallon:—First, Oxide of iron, red compact; secondly, Hydrate of iron. This is also found in all the wells of the kingdom of Cayor.

foot of these mountains, are but immense reservoirs, which supply the sources of these rivers; in walking over them the earth resounds under your feet.

The soil of these plains is a rich mould, which the rains and the torrents have washed from the tops of the mountains; that of the mountains consists entirely of cinders, mixed with ferruginous stones, and remains of plants. The soil is favourable to the *foigné*, a species of small millet, and to ground pistachio-nuts, (*arachis hypogæa.*)* In the forests there are very few trees, the flowers of which are odoriferous; the *caura*, the *tekeli*, the *sone*, bear fruits of which the Poulas are passionately fond; but that which produces the *tiéké* is indisputably the best; it has the form and colour of the cherry, but the taste and seeds of the mulberry.

The districts between Toulou and Timbo are the most fertile; the orange, banana, and papaw tree, rice and maize grow there; but millet, with which humidity does not agree, is scarce. If the enormous baobab is not to be seen there, the forests are composed of other trees of very large dimensions.

The rocks which form the beds of most of these rivers, are granitoid diabase; nature has shaded them with thick

* The pistachio has the taste of a hazel nut, especially when deprived of its oil by roasting. This nut grows in the ground at the extremity of a root, which shoots out a species of very green leaf, resembling trefoil; the Negroes make it into bundles, which they store up as fodder for their horses in the dry season.

woods, to prevent their being parched up. The sources which I have seen were in general not very abundant; these rivers are full of fish, but infested with river-horses and alligators.

The temperature of this country is subject to great variations according to the great difference of local situations. At Toulou and Bandeia I found the atmosphere very cold; I felt an oppressive heat at Mali, situated near Tangué, where the air is very keen. In passing over several mountains, especially those destitute of verdure, I experienced a suffocating heat. In Fouta Diallon, from sun-rise till seven o'clock in the morning, the air is cold, at noon the east wind inflames the atmosphere, and at two o'clock the western breeze succeeds and cools it.

When the first day of the rains is over, the weather continues dry for seven days; it then rains for six months, day and night. The rains proceed from the south to the north; the rivers are not full until the maize has reached its complete growth; Fouta Diallon then resembles an immense lake. This inundation, however, does not prevent the inhabitants from travelling; trunks of trees enable them to cross the small rivers, and canoes transport them along the Senegal, the Falemé, and the Gambia.

I did not see any beasts of prey in Fouta Diallon; nevertheless there are lions, panthers, and hyænas, but in small numbers. Elephants are scarce; antelopes, and deer are more frequently met with; the ape is seen every where,

covered with a thick mane, he is a hideous animal; I have seen some with a red back and a white belly. Horned cattle, though common, cannot be of much use in a country where the herbage is dried up half the year, and in general not very substantial; the cows, therefore, give but little milk. The ass is an object of curiosity in these countries; it would nevertheless be the most suitable beast of burden for them. Many goats are to be seen, but few sheep. I was told that the number of horses amounts to a thousand. I saw, however, but two very raw-boned and ill-looking creatures.

It is difficult to estimate the population of Fouta Diallon, for the people live dispersed in the woods, but there is every reason to suppose that it is very considerable.

The only way of travelling in this country is on foot, and it is necessary to hire a guide on whom you can depend. The traveller is liable to suffer from hunger, but at least he is never in want of water, and he can proceed in the shade.

Hides, a little ivory, much wax, a great number of slaves, and a little gold, may be procured from Fouta Diallon. Kankan is the country whence the two latter are principally obtained. Silver coin, fire-arms, gunpowder, cloths, are the articles preferred by the inhabitants of Fouta Diallon. Amber is sold below the value at which it is rated upon the coast; even coral is not in much request, and glass-ware fetches scarcely any price, excepting blue and black rummers.

The aborigines of this country are the Djalonkés. These

people, of a reddish colour, inhabit the mountainous tracts only; their features are coarse; the women, who are almost all very ugly, are fond of ornaments. The language of the Djalonkés is extremely harsh, and the words are difficult to articulate.

The Poulas or Foulahs, who came from the north of Africa, as I have already observed, seized Diallon and gave it the name of Fouta, or the country of the Poulas. They united themselves by marriage with the Djalonkés whom they had conquered. Their descendants now occupy all these countries.

The native of Fouta Diallon is in general ugly; his look is as ferocious as that of a tiger; his nose is broad and flat, his teeth bad, his stature low; his clothes which hang in rags, and the manner in which he arranges his hair, naturally very long, by dividing it into small braids, according to the custom of the ancient Egyptians, give him a savage appearance calculated to alarm the traveller; however, he is not cruel, but very irascible; the least trifle offends and irritates him; he rarely leaves an injustice unpunished, hence revolutions are frequent at Timbo. They are often attended with the death of the sovereign. The inhabitant of Fouta Diallon is proud of his country; he is incessantly asking strangers if they do not think it very beautiful. Among the Poulas fanaticism is carried to phrensy; every moment they draw their daggers, and looking furiously at them exclaim: "I will plunge thee into the heart of a Pagan!" They are very greedy; for a couple

of cloths they are ready to carry the heaviest burthens; they are great travellers. They like white people, but are hospitable to them only for the sake of extorting presents. The inhabitants of Bondou and Foutatoro cheat those of Fouta Diallon in trading with them, but they in their turn impose upon those of Kankan and other neighbouring countries. They make great profits by them; not fearing any competition, because they carefully prevent, even by violent means, foreign merchants from trading directly with these people. The inhabitant of Fouta Diallon is the most laborious of all the Negroes; a part of the country, as I have before said, producing nothing except by dint of labour. He is also extremely temperate; the army would despise the king if he were to eat butter and rice with milk, this nourishment being thought too succulent; the diet of the reigning prince consists of wild fruits and boiled millet. The Poula of Fouta Diallon is serious, sometimes melancholy: he has principles of politeness which astonished me, because they would lead us to infer that these people had already made great progress in civilization. Their knowledge of astronomy is confined to marking the hours and the months by the changes of the constellations.

The Great Bear is called the Elephant, a name which is as suitable as that given to it by the Greeks. The Poula is dextrous, and takes pains with every thing that he does; his productions even evince taste. His magazines are spacious; he

has borrowed the model of them from the Europeans. Imitation sometimes leads to perfection: his huts, better constructed than any in this part of Western Africa, are large, airy, and closed by wide doors; it is true, that the bamboo which is employed in this country, affords great facilities for this kind of work. Neatness prevails in the interior; their luxury consists in being ornamented with arms or the mats of Liban. These Poulas are also excellent potters; the earth which they use is of a deep black, and is easily moulded. It might be supposed from the appearance of their vases that they were varnished. I have admired the elegance of their wooden porringers, which look just as if they had been turned, but which, however, are only made with the hatchet. Their works in leather, and their poniards, are far from equalling those of the Moors, but they have no rivals in the fabrication of bows; they also excel in the use of them. One of their warriors whom I met with, had fifty arrows in his quiver; forty-seven were discharged with effect; the poison in which they dip them, and which is a species of *echites*, produces terrible effects: that which is prepared at Boié is said to be particularly dangerous.

The women are not handsome, and but few of them have good shapes: effrontery disfigures those that are pretty. It is scarcely possible to conceive how they can reconcile the modesty which they sometimes affect before strangers, with the

impudence which they manifest in their incessant demands of presents from them. Their dress and the manner in which they arrange their hair bespeak some taste.

Every person who does not acknowledge Mahomet as the messenger of God, is considered as an enemy by the Poulas of Fouta Diallon. But notwithstanding their numbers, they have found pagans who have made them repent their fanaticism. Bokari, a Djalonké chief, is even at the present moment their most formidable enemy. I am the more surprised at the excessive zeal which they evince for the Mahometan religion, as we might be tempted to believe, from the cross with which they ornament their dresses and their houses, that they formerly professed Christianity.

As the race of the red Poulas is daily diminishing, they have been obliged to extend the rights they enjoyed to the offspring of black slaves by red Poulas; thus children whose mothers were slaves, may become the chiefs of villages, if they happen to be the eldest.

The rumbdés, which I have several times had occasion to mention, are establishments truly honourable to humanity. Each village, or several inhabitants of a village, assemble their slaves, and make them build themselves huts close to each other; this place is called a rumbdé. They chuse a chief from among themselves: if his children are worthy of the distinction, they succeed to the post after his death. These slaves, who are so but in name, cultivate the plantations of

their masters, and accompany them to carry their burdens, when they travel. They are never sold when they have attained an advanced age, or when they are born in the country: any departure from this practice would cause the desertion of the whole rumbdé; but the slave who conducts himself improperly, is delivered up by his comrades to their master, that he may sell him.

The power of the Poulas of Fouta Diallon, and their inclination for distant expeditions, has connected them with several countries, concerning which I have collected some details, that probably may be interesting. The existence of the greater number of these countries was till now unknown.

To the north-east are situated:—Dentilia, a country traversed by the Falemé, and inhabited by Mandingos, who are pagans.

Diallon, Sangala, Kooronia, mountainous countries inhabited by Djalonkés.

To the east lie:—Balia, eight days' journey from Timbo, a flat country inhabited by Djalonkés.

Kankan, fifteen days' journey from Timbo, a flat country inhabited by Mahometan Mandingos. On the frontiers of this empire we find the village of Bourré, which possesses more gold than all Bondou and Bambouk together. The Negroes dig deep to find the metal, and make very long subterraneous galleries.

A great number of Serracolets are met with in Kankan,

a country, as rich in its own productions as by the commerce that it carries on with Sego and Tombuctou, which derive from it the wealth they are known to possess.

Tangarari, ten days' journey from Timbo, a flat country inhabited by Pagan Poulas. The English have there placed the sources of the Niger or Dialliba. This river, however, is two gun-shots wide in the place where they assert that it rises.

To the south-east are:—Firia, ten days' journey from Timbo, a mountainous country inhabited by Djalonkés; in the woods which separate Firia from Fouta Diallon, is the source of the Caba, supposed to be the river of Sierra Leone.

Soliman, a mountainous country inhabited by Djalonkés, is ten days' journey from Timbo.

Kouranko, eight days' journey from Timbo, is a mountainous country inhabited by Tomakés and Kourankos. The source of the Niger or Dialliba is situated in the woods which separate Soliman from Kouranko, eleven days' journey to the south-east of the source of the Senegal.

Liban is eight days' journey to the south of Timbo; it is a mountainous country, inhabited by Libankés; the rainy season there lasts but three months; the corn harvest is in June. The king of this country has had a very narrow door constructed in front of the fort which he occupies, and has placed a very large stone behind it; such of his subjects, as in passing, touch the door-way or tread on the stone, become slaves. When a merchant goes to the king of Liban, this

prince takes all his merchandize, sends for his subjects, and those who have touched the door-way or the stone, are delivered to the merchant.

A month's march to the east of Fouta Diallon lies Maniana, the capital of which is Tokoro; the way to it passes through Balia, Kankan, Toro, and Fabana. The Negroes of Maniana are canibals according to the statement of Mungo Park.

When an inhabitant of this country is ill, they kill him and sell his flesh for gold, which is said to be abundant; they also eat the old men; traders, nevertheless, visit these parts, but in numerous caravans. When a stranger dies they purchase his corpse for the purpose of eating it. The people of Maniani also eat spiders, and beetles; they are tall, well-proportioned, and have good features, they are said to worship fire. The difficulty of keeping up any communication with so barbarous a nation, renders European merchandize exorbitantly dear there; they pay a hundred slaves for a gun. When the king wishes to purchase an expensive article, he goes to the villages, and orders the slaves who form his guard to put the man or woman whom he points out, in irons; and in this manner he frequently carries away all the inhabitants of a village. A Negro from Sego, whom I saw at Geba, assured me, that his king had entirely destroyed this nation of canibals.

The Poulas of Fouta Diallon rarely venture into the

countries inhabited by the Pagans, for their long hair betrays them, and from the antipathy which the worshippers of fetishes bear towards the Mahometans, they are liable to be made prisoners: it is therefore very difficult to collect positive information concerning the Pagans. The inhabitants of Fouta Diallon have a much more regular intercourse with the people of Kankan, and especially with those of Sego or Tombuctou. Two Poulas who had been to this last city, gave me an account of the route they had followed. On quitting Fouta Diallon, they first entered Balia, where they embarked on the Niger to proceed to Bourré, the gold of which is of a very red colour, and more valued than that of Ouasselon, which is paler; they then crossed the Mandingo country to Sego; the journey occupied from three to four months. These traders furnished me with some details respecting Mungo Park, of whom they had heard, but their contradictory reports were far from satisfying me; for one of them assured me that this celebrated traveller quitted Tombuctoo with a caravan; and the other declared, on the contrary, that two of the five persons whom he took with him to Sego, had perished there, and that he, with his three companions, had constructed a canoe, of which no tidings had since been heard. This last statement coincides the more closely of the two, with that of the Negro sent by the English to ascertain the fate of their unfortunate countryman. My two travellers agreed better on the course of the Niger, for they both

declared that this great river takes its rise between Kouranko and Soliman ; that in the season when the water is low they could not descend it further than Marabout, where a ridge of rocks obstructs the navigation ; they added, that after passing through Sego, it forms at a great distance from that city, an immense lake, communicating with the Nile, which they called the great river of Egypt. The magnificent description which they gave me of Tombuctou and Sego did not deceive me, as to the population or extent of these two cities. Very brilliant accounts had also been given me of Timbo, the inhabitants of which were rated at forty thousand, while in reality there are only about nine thousand; the palaces which were spoken of in such high terms, are merely straw cottages.

Sego and Tombuctoo are but the marts for the commerce of the people of northern Africa with Kankan and Ouasselon, the richest countries of the interior of this continent, in slaves and gold.

CHAPTER VIII.

The Author traverses Tenda.—He is abandoned by one of his Guides. —Particulars respecting Tenda.—Rio Grande.—Famine.—Hospitality of a Negro of Kadé.—His Perfidy.—Departure for Kabou. —Observations on Tenda Maié.

We had not been able to procure provisions in the rumbdé where we had halted; we therefore hastened to leave it on the 22d of June, to cross over the mountains of Tenda, which were before us to the west. So far from dreading the storms, I earnestly wished for them. Providence granted my desire; the rain fell in torrents from sun-rise to sun-set; this rain cooled the air most opportunely for me, and I recovered my strength by degrees. As it was impossible to keep my seat upon my ass, on account of the steep acclivity of the mountains, I gained their summits by leaning with my left hand on my faithful Boukari, whilst with the right I caught hold of the branches of the trees which bordered the path. Not a single stream appeared on our way, and I had no other means of appeasing my thirst, than by wringing the water

from my clothes; at length, at two o'clock we reached a small Poula village, situated on the highest point of the mountain. Seated on some of the ferruginous stones which compose these mountains, we waited till Saadou returned with provisions which he was gone in quest of; in a short time he brought us a little rice boiled in water, and seasoned with a sauce of pistachio nuts, which a Poula had given him. This repast, the first I had taken for two days, recruited my strength; and before sun-set, our route still leading across the mountains, we reached Tambamasiri, the first village of Tenda, situated on a steep declivity. I was obliged to stop the next day at this village; for my fever would not allow me a moment's rest. To the sufferings caused by my illness, was added the uneasiness I began to feel respecting the fidelity of Saadou; who on the 24th of June, actually required the payment of his salary before he would proceed to conduct me to the frontier of the country, and also demanded a present for his brother Mamadou. In the distressing situation in which I was placed, surrounded by the family of my guide, to whom the village belonged, and overcome by the hardships I had to encounter, I complied with the unjust demands of Saadou.

This affair settled, we descended into the plains lying at the foot of the mountains, and covered with ferruginous stones. In the evening we entered a village situated on the frontiers of Tenda, and the countries lying beyond the Rio Grande. Tenda is a small country, in appearance re-

sembling Niokolo, but less elevated; it forms the first terrace by which we descend from the high plain of Fouta Diallon, towards the regions watered by the Rio Grande. Tenda is extremely poor; I saw in it but three villages, which were almost deserted. The origin of its inhabitants is very obscure; they have no other affinity with the Mandingos than that of filing* the incisive teeth of the upper jaw to a point, and being passionately fond of music; they are Pagans.

As soon as Saadou had finished his prayer, he informed me that he must quit me, adding that he had engaged the chief of the village to furnish me with two guides, to conduct me as far as the frontier. Next morning at day-break we entered the deserts which lie between the village I had quitted and the Rio Grande. The time occupied by my guides in the pursuit of wild asses,† or deer, which are in very considerable numbers, prevented us from reaching the woods bordering the river, before six o'clock in the evening. We lost our way, the traces of which had been effaced by the rains, and the day had nearly closed when we arrived on the banks of the river. Here we got into a canoe which is employed in the conveyance of strangers to the other side. My passage

* The Negroes purchase their files at the European factories.

† As these animals have not crossed the almost inaccessible mountains which separate Tenda from Fouta Diallon, it is not astonishing that the Poulas who live in the interior, were terrified at the sight of my ass.

cost me only two necklaces of glass beads, because I was considered as the guest of Almamy of Timbo, whose authority extends to this place. The Rio Grande was very broad, and we had much difficulty in getting my ass across; Boukari had tied him by the halter to the side of the canoe, fearing lest, fatigued by swimming, he might be drowned; it is in this manner that the Moors make their beasts cross the largest rivers. The darkness of the night obliged us on disembarking, to light torches of straw for the purpose of proceeding to the village of a chief named Faran, to whom the canoe belonged. I was surprised to see houses built of stone, but as there is neither mortar nor cement of any kind in these structures, they frequently fall. We were obliged to remain on the 27th at the house of Faran, on account of the arrival of a caravan of Serracolets, who were returning loaded with European commodities. Faran had exacted but a moderate gratuity for my passage; on the other hand he laid these merchants under contribution, and obliged them, in spite of their remonstrances, to give him several pieces of European stuff, powder, balls and glass beads. This, in fact, is always the way in which the Serracolets are treated, in consequence of their reputed wealth; heavier duties are imposed on them than on other traders. Faran was too much engaged in extorting as much as possible from the Serracolets, to think of giving us any supper, and it was not till the next day that he granted me a guide. For three days I had felt all the pangs of hunger; I not only

found my strength fail me, but also experienced a kind of irritation throughout my system, which I verily believe would eventually have driven me mad.

June 28th. I experienced no relief from change of place; Diafane, where we slept, was suffering from famine. As the Pagans of this country are not hospitable, I expected this day to have terminated my life. Notwithstanding the state of debility in which I languished, the strong cravings of hunger gave me strength, and I set off for Combade, where at last we were able to purchase food; but to procure it we were obliged to part with my faithful Boukari's hat in exchange for a little rice; his tunic paid for my dinner, and for the services of a guide, who was to conduct me as far as the country of Kabou. The difficulty of purchasing corn arose from the circumstance that the Negroes were just then putting their seed into the ground, when they use all they have left, and subsist upon roots. My coral and amber were of little value among a people wise enough to despise ornaments; I might, therefore, have perished from hunger in this country.

July 1st. I quitted Combade; which place I could not leave sooner, because my guide, who was a blacksmith, was engaged before my departure in collecting all the debts owing to him. Having left the mountainous country behind us, we had now nothing but plains to traverse, the soil of which was sandy, consequently we marched quicker and with more ease. To the west we had the chain of mountains of Koly; they are

composed of granite, and extend from Kadé to those of Fouta Diallon, which they again join in the south-east. Before eight o'clock in the morning we were at Kanbabolé, three leagues distant from Combade. My fever never left me during the day, and at night a dysentery allowed me but a few moments of repose; it is really a miracle that I survived. Notwithstanding the state of exhaustion to which I was reduced, we quitted Kanbabolé on the 2d of July. We did not meet with hospitality at Kankoly, because all the inhabitants were absent, occupied with their agricultural labours; I was therefore obliged, notwithstanding my extreme lassitude, to proceed to a *foulakonda*, or village inhabited by Pagan Poulas. The abundance which prevails wherever these pastoral people are established, made us forget the hardships we had so long suffered. On the 3d, continuing to pursue a north-west direction, we reached Kikiore, where they brought me the most detestable ragout that had yet been set before me; it was composed of the kernels of different fruits, bruised and boiled. On the 4th, we met with a Poula from Kadé, who was very useful to us in finding the ford of a very rapid torrent which we were obliged to cross. Beyond this torrent we lost sight of the mountains; the country is extremely level; we now observed but a very small number of stones on the surface of the soil. Tenda, therefore, as the reader will perceive, nearly resembles in appearance the country of the Joloffs; it is, however, less elevated and less

sandy. After we had rested at Kikimany, we would have pursued our route, but the heat compelled us to stop at a foula-konda, situated in the midst of so fertile a country, that the maize arrives at maturity in the space of two months. Our guides were here greatly surprised and shocked on seeing the Maṇsa or chief of Kadé, holding his broom, the mark of authority in his hand, enter a hut and drink brandy, in spite of Mahomet, to whose laws Almamy of Timbo has obliged these people to conform. Before night we entered Kadé, a large Mandingo village, where the Pagans live separately from the Mahometans; our fellow-traveller, named Samba, became our host; it would be difficult to describe the attentions which this man paid me, he had several times had opportunities of seeing Europeans in their factories along the coast, and was acquainted with their customs. Fearing that the smoke from the fire which they kindle in their houses to give light, might incommode me, he made me a candle with wax. We were a long time before we could go to sleep, because the hut was full of Negroes, who talked incessantly. Some, who were Pagans, amused themselves at the expence of the Mahometans, who were impatiently awaiting the appearance of the moon of the Ramadan. "Ah! there is the moon!" cried some of the former, while others, on the contrary, gravely declared that it had already appeared, and that the Mahometans had, by feigning ignorance of this circumstance, contrived to abridge the duration of their Lent. The appear-

ance of this luminary, the object of the wishes of the Mussulmen, put an end to all sarcasms; but we were not the more tranquil on that account, for some Negroes came running into the hut, and related with alarm, that they had seen in the plantations a number of armed men, who were doubtless come to plunder the village. Our host immediately went to protect his children, who were out of doors, but he soon returned, and informed us, that these armed men who had been seen in the fields, were two blind men, abandoned by their guide, and who not being able to find their way, were wandering about at random.

The fever which had for some days tormented Boukari, obliged me to remain the next day at Kadé, besides, the attentions of my host were a powerful motive for staying with him. Although he was very rich, and one of the principal inhabitants of the village, he himself went every day to purchase my provisions at some distance from his own house; he seemed to have but one object, that of giving me pleasure; but alas! I was the dupe of appearances; this benevolent Negro was a rogue; I learned, that he had appropriated to himself the present which I had entrusted to him in order to pay the chief of Kadé for my passage in his canoe. After this discovery, I could not but doubt the fidelity of a man who had abused my confidence to such a degree; I therefore quitted his house on the 6th of July, and arrived that day at Pinsory, situated on the west bank of the Rio Grande.

Tenda Maié, a country not yet mentioned by any geographer, is enclosed by a bend formed by the Rio Grande; it is of small extent, but very fertile; unfortunately hands are wanting to cultivate it properly; the inhabitants, however, although not numerous, are very laborious. The rains do not last there more than five months, whereas they continue to fall for six months in the districts of Fouta Diallon, situated in the same latitude. The country is flat and sandy; it abounds in maize, millet and rice. Some cattle, and many deer and wild oxen are to be seen; the elephant is not found there, and beasts of prey are very rare. The woods contain some beautiful trees, especially the *benten*, a species of *bombax*, with which they construct the large canoes of the Gambia, which will carry thirty people. The palm called *tir* (*cocos butyracea*) is very common there; the oil extracted from it is highly esteemed by the Negroes who use it for making soap.

The country yields some iron, which is in great request; in several places is found an earth from which they extract salt by the following process: upon a fire is placed a cauldron on which they set another, perforated at the bottom, and which contains the saline earth; on this they pour water, which falls into the lower cauldron, and which they then keep boiling till it is entirely evaporated; the salt that remains at the bottom of the vessel, is of very good quality. This earth is found in the south-western part of Kadé; it is very thinly covered with grass; not a stone is to be seen on

the surface; the water which sometimes covers it, is salt in the dry season, and fresh during the rains.

The language of the inhabitants of Tenda Maié, as I was informed, has no affinity with that of any of its neighbours; this appears so much the more probable, as these people are only an assemblage of individuals of different nations, destroyed by the Mandingos or Poulas, when they invaded these countries. They are of a mild disposition, careless, and not very hospitable, for they are poor; but at Kadé, which, from its wealth, and the fertility of the soil, ought to be classed in the first rank of the towns of this country, I was very well treated. There is little uniformity in the general character of the physiognomy of these Negroes, but the inhabitants of Faran's village are remarkable for their low stature, their slender limbs, and their weak voices; they are, in reality, the pigmies of Africa. Some of them follow the law of Mahomet; but the greater part do not acknowledge this prophet, and pay tribute to the chief of Labbé in Fouta Diallon, to purchase their religious independence, and the right of drinking ardent spirits. In general they have an attachment and even a regard for the whites, of whom most of them know something, having frequent communications with the Portuguese establishments in this part of Africa.

CHAPTER IX.

Dangers incurred by the Author in Kabou.—He is received at the Portuguese Settlement of Geba.—Hospitality shewn him by the Commandant of that Nation.—Description of Kabou and Geba.—Departure for Bissao.—Reception of the Author by the Governor of that Colony.—Return to Geba.—The Author goes back to Bissao.—He embarks for Goree.—Present State of Bissao and the Countries which trade with that Settlement.—The Author proceeds by Land to St. Louis.

I WAS obliged to remain at Pinsory till the 10th of July, on account of the difficulty of procuring a guide. Mine, who was of Poula origin, durst not accompany me in the countries which I had yet to traverse, for fear of being assassinated by the Mandingos, against whom Almamy of Fouta Diallon had waged a cruel war. By means of presents I at length obtained permission from the chief of Pinsory to travel with two of his subjects, who were going to Geba; he expressly enjoined them not to leave me. My weak state and illness, obliged us to stop at Diaman, a large village, in the neighbourhood of which we saw the ruins of another village, that

Almamy of Fouta Diallon had totally destroyed. The next day, the 12th, we halted at Kandiane. Exhausted during the burning heat of the day by a thirst which aggravated my fever; tormented all night by the dysentery, the violence of which increased every moment, and which deprived me of all repose, I no longer thought it possible for me to reach the place, where I hoped to find the succour of which I had such urgent need. Very few large rivers are met with in the country of Kabou; but they are deep. When we had to pass one of them, Boukari, taking the long stick which I carried in my hand, groped out the ford, which it was difficult to find amidst the forests that bordered the streams, the waters of which, overflowing the banks, generally covered the trunks of trees that serve for bridges. Notwithstanding these obstacles I arrived at Sumakonda on the 13th of July. I was apprized in the night that the inhabitants of this place intended to plunder my baggage, because they supposed my illness would prevent me from making any resistance. On receiving this information, we prepared to depart before day-light, and while the robbers were still asleep, I got clear of them. We had quitted their territory before they had time to overtake us. Before night we were at Seraconda, where the rain obliged us to pass a day. On the 15th I again set off: notwithstanding the badness of the roads, rendered almost impassable by the rains, they were covered with slave-dealers and salt-merchants; the latter came from Geba, and were going into the countries

situated to the east: the former, on the contrary, were going towards the sea-coast to the west; they drove their slaves, who were fastened together by the neck, with long sticks. Though we had hastened our march, we could not reach Bissa Amadi before sun-set. We set off the next day, notwithstanding the representations of my guides, who, seeing the paleness of death in my face, were apprehensive that I should expire by the way. At two o'clock we were received by the chief of Kansoraly, who had a bed of twisted reeds prepared for me under his gallery. These beds are made by the Mandingos, and are so light, that travellers may carry them along with them. When I had taken some repose, I gave Boukari a letter to the Portuguese commandant of Geba, in which I requested him to have the kindness to send me some tea, sugar, and tobacco, of which I was in the greatest want. I also gave my Marabout a string of coral to defray the expences of his journey, Geba being only at a short distance from the village where I was. I desired him to sound the disposition of the Portuguese towards me before I went thither. Boukari returned the next morning; he shouted for joy on seeing me again, and on delivering to me the provisions with which the generous Portuguese had loaded him for my use; they consisted of port wine, three new loaves of bread, sugar and snuff; this last article was almost indispensably necessary to me, on account of the head-aches to which I had for a long time been subject. Boukari, in consequence of the treat-

ment he had experienced, had conceived an unbounded admiration for the Portuguese; but the town which they inhabited had appeared to him as ill built as those of the Negroes. When he had exhausted this subject, he began to relate to me the manner in which he had been received; a Joloff had acted as his interpreter, and had enabled him to make my wants known to the commandant, for no one had been able to understand my letter, which was written in French. He had, therefore, been desired to persuade me to repair to Geba, where I should receive every possible attention. The Portuguese had listened to my adventures with deep interest, and eagerly desired to see me. Notwithstanding the sufferings I endured, and the desire I felt to pass some days with Europeans, after having been so long deprived of their society, I was afraid that the rains, by becoming more violent during my stay among them, would prevent me from continuing my journey.

Regardless of the aversion manifested by my guides, who were zealous followers of Mahomet, on seeing me uncork the bottles which contained a poison so subtle in their opinion as wine, I drank a little calebash full of it to the health of the Prophet. This cordial, to which I had been so long unaccustomed, having cheered my spirits, I jocosely asked my host to taste it, and in spite of Mahomet he complied.

Wine, bread, and sugar, were so strange to me after five months' want of them, that although I took them in very

small quantities, they produced a violent paroxysm of fever during the night; I therefore resolved the next day (the 19th,) to accept the invitation of the commandant of Geba; and set off for that settlement, situated south-east of Kansoraly. As soon as I came in sight of this place, inhabited by Europeans, I shouted for joy, and cried, Land! Land! just as if I had descried a harbour after a long and dangerous voyage. My entry had something burlesque in it; a European with a long beard, clothed like a Negro, and mounted on an ass, could not but attract all eyes; the inhabitants ran out of their houses to see me pass, and seemed to doubt whether I really belonged to the race of whites. M. Dioqui, the governor, waited for me at his door, and although of a very cold disposition, he came to receive me when I alighted from my ass, and took me into his house. I must confess that, to European eyes, it suited the guest whom he received: it was a large square mud house, consisting of a ground-floor, and roofed with thatch; the light penetrated with difficulty: by the side of the Commandant's bed room, was the prison for malefactors. A dark hall preceded these two apartments, where the Commandant received visits; straw beds are placed all round, on which the Negroes seated themselves indiscriminately with the Europeans, from whom they were to be distinguished by their colour alone. The etiquette of this house was not very troublesome; you may whistle in it, you may sing, lie down upon the bed to sleep, and

eat when you think fit, a liberty which is the more extraordinary, as every one who passes the door, is obliged to take off his hat most respectfully whether the master be within or not.

As soon as I had entered, the principal inhabitants of Geba assembled to hear the account of my travels and sufferings; some of my hearers appeared astonished that a Frenchman should come to a Portuguese settlement without some political motive; this opinion they expressed so unreservedly, that I was obliged to destroy the suspicions which such motives might have produced. The Commandant told me, that, affected by my misfortunes, he wished me to sleep in his house; that he was extremely sorry he had not any medicine to offer me; but he hoped that the care which would be taken of me would quickly re-establish my health.

He conducted me to a large mud hut at a very little distance from his own, where his wife directed a chamber to be prepared for me. Never was I so overjoyed as at this moment, by the attentions with which this kind Negress lavished upon me. My Marabout joined me in returning thanks to God; "my white man is saved!" he exclaimed, taking Madame Dioqui by the hand. In fact, after five months of every sort of privation, I found a good bed of bamboo leaves, a musquito curtain, white linen, tea, butter, in short, all the conveniences to which we are accustomed in Europe. The gratitude which I felt for such affectionate cares

was the stronger, as, being a total stranger to the persons who lavished them upon me, I owe them solely to their humanity and benevolence.

The stay I made at Geba, and which I prolonged in consequence of my weakness, and the rains that fell incessantly, enabled me to collect some information respecting the country of Kabou, which I had visited, and Geba, which I was about to quit.

The country comprised between the Rio Grande, the Gambia, and the river of Geba, bears the name of Kabou; it is very fertile; the inhabitants cultivate rice, millet, and maize, and a little indigo and cotton. The rains which fall from the month of May till the end of October are very abundant; but the winds do not blow with the same violence as in the countries situated more to the east. The climate is hot, damp, and unhealthy. As the country is composed of plains only, covered in several places by thick forests, the water stands upon it; the people avail themselves of this circumstance for the cultivation of rice; they dig the earth with a wooden instrument in the form of an oar, the extremity of which is shod with iron; to break up the ground for maize they use hoes with very short handles. Kabou is inhabited by a mixture of several nations; the Mandingos are the most numerous, and their language the only one in use. Their villages are large and populous, their fields are cultivated with care, but the inhabitants

are inclined to theft, insolent, inhospitable, and avaricious. They are possessed of considerable wealth, which they owe to their industry and commercial spirit. Most of these Mandingos are Pagans, as well as the Poulas who inhabit the foulakondas, (Poula villages,) dependent on the Mandingo villages.

These Poulas who, I believe, came from Salum, are good husbandmen, and it is to them that application must be made for corn or other provisions, and even game; for they are very skilful hunters. They make brandy with fermented honey; from the immense quantity of wax which the Portuguese purchase of them, I conjecture that bees must be very common. The huts, in the villages inhabited by these Poulas, are ranged in two rows, and form a wide long street. All these villages make war upon one another, and the prisoners are sold at Geba.

This Portuguese establishment, in the country of the Saussais Mandingos, is situated sixty leagues to the north-east of Bissao, a Portuguese fort on the sea-coast. Geba is a village entirely composed of mud houses; there is no fort; some black soldiers cause respect to be paid to the government, which is supported by mildness rather than by actual force.

Bounded on the south by a marshy river, and on the east by mountains, it is perhaps one of the most unhealthy spots on the face of the globe. I saw but three Europeans there, but their faces were so emaciated by the pernicious

influence of the climate, that they might have been taken for spectres returned from the tomb. The rest of the population, which amounts to seven hundred and fifty individuals, is composed of blacks or mulattos, who are nevertheless called whites, because all who are free claim that distinction.

Oranges, lemons, guavas, yams, cassada and maize, abound at Geba. Though oxen, sheep, goats, pigs, and poultry, are common, the people do not live well, because they are extremely parsimonious. Cupidity led Europeans to these unhealthy places: avarice still torments them when there. The free women, almost all of the Mandingo race, shave the whole head; whilst the slaves cut only the hair from the crown. The commerce of this factory consists in hides, wax, ivory and slaves, which are sent to Bissao, whither the Europeans formerly came to traffic for them.

Having reason to suppose at the end of six days that my stay began to be troublesome to the inhabitants, I thought fit to avail myself of the departure of a vessel for Bissao, where I hoped to find a ship bound for Europe.

Notwithstanding the smallness of my means, I tried to evince my gratitude to M. Dioqui, whose kind hospitality had been so serviceable to me. At the moment I was about to depart, some fresh bread, and a little tea were brought me for my voyage; this new attention on the part of Madame Dioqui was certainly worth the present I made her of a whole string of coral; it was a very small acknowledgment for her

generous conduct towards me; however, the gift appeared of so much value to her, that raising her hands to heaven, she implored its protection for me. I parted from my worthy hosts with the keenest regret, and in the evening of the 2d of August embarked on the river of Geba.

My dress excited the laughter and contempt of the Negro sailors on board the vessel; I had gone into the cabin to shelter myself from the rain; but they obliged me to leave it, and to lie on the deck, exposed to the inclemency of the air, in order to accommodate three monstrous Negresses, who had inspired them with tender sentiments. Not content with having prevented me from sleeping, they also hindered me from cooking my dinner, so that I was forced, during the whole passage, to make shift with a few cups of tea, which Boukari prepared with the water that they used for washing their kettles. I endured these inconveniences for three days, which appeared very long to me; at last, on the 6th of August I arrived at Bissao, harassed by fatigue, exhausted by the want of proper nourishment, and wet to the skin with the rain which had never ceased to fall. It may be imagined, that this continued uncomfortable state did not allow me to make any detailed observations on the river of Geba, the low and woody banks of which serve as a retreat for a great many river-horses, that sport in its muddy waters.

As soon as our vessel had moored before Bissao, I received an order to land; and notwithstanding the fury of the waves,

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agitated by a tremendous gale, I disembarked in the midst of the surf which broke over the strand.

The large size of my Bambara hat, the thickness of my beard, the long stick with which I walked, the state of my clothes, which were almost all in rags, drew around me an innumerable crowd of Negroes, who incessantly insulted me, and laughed at my appearance. A Portuguese serjeant, seeing my embarrassment, drew his sword and restored order for some minutes; he then told me to follow him, and continued to keep off the multitude which obstructed the street leading to the fort. When I presented myself at the gate, the black sentinel, inferring the meanness of my condition from the bad state of my clothing, said to me in Portuguese: "Comrade, take off your hat." Offended at receiving such an order, I looked at this Negro with a threatening air, and pulled my hat down further upon my head.

I was immediately announced to M. de Mattos, the governor of the place, and appeared in the midst of a numerous circle of officers, who, hearing that a Frenchman had just arrived, ran to see me; I wore the garb of poverty, nevertheless, the governor seated me by his side—a kind attention on his part; for the water which dripped from my clothes wetted his furniture and the floor of his apartment.

All eyes were fixed upon me; my dress appeared to some to be a disguise; they could not imagine that I belonged to a European nation. The governor enquired what motive ha

induced me to travel into the interior of Africa; my answers appeared satisfactory to him, and he was kind enough to express himself to that effect. "But have you breakfasted?" added he. "I have not eaten any thing for three days;" was my reply. He immediately ordered fresh bread, tea, butter and cheese, to be set before me, and poured out the first cup for me himself. He then retired to the steps in front of the house and left me to take my breakfast at my ease. At the same time my only claim to the kindness of this generous man, was a letter of recommendation from M. Dioqui, for which I was solely indebted to the interest with which I had inspired him.

When I had breakfasted, the governor said to me: "Sir, all that is in my house is yours; it is at your disposal; you doubtless need repose; a chamber has been prepared for you, which you may now occupy." An officer immediately conducted me to a good stone house, situated on the sea-shore. As I had a violent attack of fever, I immediately went to bed, and slept soundly, and on waking I felt relieved. I was congratulating myself on this happy change, when news was brought me which proved the truth of the old adage, that there is no joy without a mixture of sorrow. My ass, the faithful animal to which I owed the preservation of my life, had perished in the sea. I was so weak when I disembarked, that I could not remain on the shore to superintend the landing of this poor beast. He had rendered me important services,

and his loss gave me sincere concern: I lost him too at the moment when he might have enjoyed some repose, and recruited his strength; and I was thus deprived of every resource for reaching the banks of the Senegal by land. Whilst I was censuring myself for having left the ship so abruptly, without waiting for the landing of the constant companion of my travels, Boukari came to inform me, that one of the slaves who was brought in the same vessel with us, had seized a musket accidentally left near him, had fired it, and made such a hole in the side of the vessel, that she had nearly sunk; they had no other means of saving her than by immediately stopping the hole with grease. Consequently, if I had disembarked a little later, instead of saving my ass, I might, perhaps, have been drowned myself.

I was still in bed, when a Negro brought me a bundle of new clothes, and an invitation from the governor to dine with him; but I was too ill to accept it, and I desired him to beg M. de Mattos to have the goodness to excuse me. An hour afterwards a superb tray was brought me containing six exquisite dishes, but my fever prevented me from tasting a morsel. M. de Mattos continued to treat me with the same liberality during the whole of my stay at Bissao. This governor is about thirty years of age; he is of a commanding stature, with a noble and dignified look, indicative of high birth; the generosity with which he receives strangers is as unlimited as his fortune, which is immense.

The next morning I repaired to the governor, to thank him for his reception, and his attentions; I had put on the clothes he had sent me. The effect produced on the inhabitants by this change of dress was astonishing. The preceding day the people had hooted me, but now I was saluted by every body I met; I placed this honour to the account of my hat and coat, and I was surprised to find so striking a resemblance in this particular, between the civilized inhabitants of Bissao and those of the village of Faliloum.

If the governor had viewed me in a favourable light, all the Portuguese at Bissao did not entertain similar sentiments, and but for the respect which the countenance of M. de Mattos procured me, I should have been obliged to leave this place. In every spot there are persons unhappily constituted and tormented by envy. Some of the officers, jealous of the favours shewn me by the governor, seized every opportunity of turning the conversation to circumstances, the remembrance of which would have been likely to exasperate a less magnanimous mind than that of M. de Mattos, against a Frenchman. They recapitulated the taking of Lisbon by the French, and the appearance of one of our frigates at Bissao for the purpose of cannonading that fort. My situation was the more painful, as it was impossible for me to withdraw myself from these malicious observations so quickly as I could have wished. The effect of the continued rains, which fell during the months of August, September and October, added to the suffocating

heat, so reduced my strength, that I seldom quitted my bed. On this occasion, Boukari gave me the most unequivocal proofs of his attachment. Incessantly at my side, this faithful servant tried by his fervent prayers and assiduities, to retard my last breath, which seemed on the point of escaping. Thanks to the vigour of my constitution, I was enabled to resist without the aid of art, the attacks of two severe illnesses, and the malignant influence of a damp and burning climate.

My physical and mental strength returned in some degree with the dry season. I then solicited M. de Mattos to furnish me with the means of proceeding by water to Mansua, a large Mandingo village, situated on the river of the same name, whence I intended to repair by land to the banks of the Gambia. M. de Mattos gave a bullock to carry me and my merchandize to this river, for I was too weak to walk through the deep morasses which occur in this route. The master of a canoe demanded fifty piastres for my passage to Mansua. I was on the point of departing, when sickness again suspended the execution of my design.

At length, on the 1st of November, I found myself able to set out, and went to take leave of M. de Mattos; his tears proved the deep regret he felt on parting with me; he added to these marks of interest some still stronger proofs of his attachment; he gave me all the provisions which were necessary for my voyage, and also letters for the commandant of Geba, whither I was returning. He

requested him to provide me with a horse and a guide, and to furnish me with such merchandize as I might require. The governor also recommended me the master of the canoe in which I was to embark, and he was the more earnest in these recommendations as my pallid looks seemed to predict that I had but a few days to live. I parted from M. de Mattos with the grief that is felt in leaving a father; he had indeed supplied the place of one to me. To his kindness and generosity I am indebted for my life. My extreme weakness would not permit me to express all the warmth of the gratitude with which my heart was impressed; I told him, that his memory would never be effaced from it, and addressed the most fervent prayers to Heaven for the happiness of this excellent man.

As soon as we had lost sight of Bissao, we anchored in the river of the Balantes, to purchase salt, which the people of that name extract from the earth by ebullition. Our stay in this place was so much more disagreeable for me, as the country was entirely open, and the deep mud in which our canoe was moored, prevented our leaving it to seek shelter from the rays of the sun; the Negroes of Bissao, whether freemen or slaves, being very unruly and insolent, it was only by dint of intreaties and presents, that I prevailed on them to make me a little cabin in the boat, with the branches of mangrove trees. We remained three days in the river of Balantes; a considerable quantity of salt was purchased with tobacco; seven leaves were given for forty pounds of salt. When the

master of the canoe had finished his traffic, we returned to the river of Geba, the navigation of which is much slower than that of the Senegal, because the Negroes proceed only with the tide. The pain I felt, joined to the insolent conduct of the slaves in the canoe, made me ardently desirous of reaching the end of our voyage. On the ninth day after our departure from Bissao, a quarrel which I witnessed made me fearful of being assassinated by these Negroes. Having procured a great quantity of palm wine they retired under the trees which form a very thick shade over the water; intoxication soon deprived them of reason, and they quarrelled. As they belonged to the race of the Mandingos who are of an extremely violent disposition, they were going to fight; they drew their sabres, brandished their lances, and challenged each other to single combat. Such was their animosity, that several of them would have lost their lives had I not diverted their fury by speaking of the governor. I thought by invoking his authority to restore order, but I drew upon myself all their rage, for they cried out that they were free men, and *signores;* that they were not accountable to any one for their conduct; and were astonished that I should presume to censure it—I, who was but a poor devil, and too fortunate in having been suffered to come on board by such noble Portuguese as themselves. Fearful of exasperating them still more by answering their abuse, I was silent; but their vengeance did not stop here; for one of them wounded me in the back with

his lance, and threw down my cabin, saying, that a wretch like me ought to lie as they did in the open air.* I however passed but one bad night, for the next day, the 9th of November, we arrived at Geba. The commandant received me with the same kindness as he had shewn in my first visit, and lodged me at the house of an inhabitant of the factory. We were occupied until the 18th in procuring a guide, but it was impossible for us to purchase either a horse, an ass, or a bullock for me to ride on, in a country absolutely destitute of these animals. At length I engaged a guide to conduct me to Brouko on the Gambia; he was the Mandingo who had afforded me hospitality in Kabou; I met him accidentally at Geba; his surprise at beholding me again was as great as if he had seen a spirit. When he had received me into his house, I seemed ready to breathe my last, and he did not think it possible that I could surmount my sufferings; the joy he felt on taking me by the hand, and assuring himself that I was the same white man whom he had entertained, was so lively that he spontaneously offered himself for my guide. At the moment we were about to depart on foot, having our baggage already upon our shoulders, the commandant sent

* I did not think proper to mention this circumstance to the commandant of Geba, because he would probably not have rendered me justice, and it would besides have exposed me to the vengeance of these Negroes, as the testimony of Boukari would not have been sufficient for their condemnation.

to inform me of the arrival of a French schooner at Bissao. I was long undecided what to do; at last I followed the advice of Boukari, who, judging me incapable of again travelling on foot, thought it our best way to return to Bissao. On the 25th of November, our vessel anchored before that settlement; M. de Mattos received me with the joy he would have felt on again seeing a son whom he had given up for lost. Two French ships from Senegal were lying before his house; I thought myself on the point of returning at last to my countrymen, but in a few days my hopes were cruelly blasted; one of these vessels sailed for the Rio Pungo, the other for the Cape de Verd Islands. I had long endured my afflictions with patience, but this sudden disappointment brought on such a violent paroxysm of fever, that I found myself on the very brink of the grave. A mistake saved my life; I asked for ipecacuanha, and the governor sent me a strong emetic; leaving the decision of my fate to Providence, I swallowed this medicine and recovered. The arrival of M. Baudin's schooner from Goree, also contributed to the re-establishment of my health. I was ready to embark on the 3d of January 1819.

The settlement of Bissao, situated in eleven degrees eighteen minutes north latitude, is placed at the south-western extremity of a large island, formed by the river Geba near its efflux into the ocean. The ground on which this settlement is built, although low and surrounded by stagnant water,

is stony. The springs which supply it with water, have a marshy taste, which indicates their unwholesome quality. The climate is damp and burning; the heat during the rainy season is suffocating, and almost insupportable; want of appetite, extreme weakness in the limbs, fever, violent headaches, are the consequences of the continual calm which then pervades the atmosphere. But as soon as the dry season returns, the east wind in the morning is so sharp, that I doubt if I ever suffered so much from cold in France, as I have done in this climate. Though the look of the inhabitants is unhealthy, and they are, in fact, never well, they live as long as other people. The houses on the sea-shore are built of stone; those in the interior of the town are only of earth and thatched.*

Bissao is defended by a stone fort, built fifty years ago; it is very spacious, and surrounded by a wide ditch; it was formerly useful in subjecting the Papels who occupied the country. Though capable of withstanding the attacks of the neighbouring nations, it could not resist those of Europeans; the barracks, the chapel, and the governor's house, occupy the interior. The garrison is chiefly composed of blacks and mulattoes, and a few whites. The soldiers have neither shoes nor uniform; some wear small helmets, or round hats, others

* In the dry season, they uncover them to prevent their being set on fire.

are muffled up in robes made of flowered cottons; and most of them are clothed in rags; their pay consists of a few leaves of tobacco, which are given to them every day, and with which they purchase rice and the fruits of the country; they eat neither meat nor bread, and water is their only drink. Notwithstanding these privations, this garrison loses fewer men than our settlements. The only difference between the officers and soldiers is, that the former, having more wants, in consequence of the mode in which they have been brought up, are more wretched, because they have scarcely any means of satisfying them; two persons only eat bread and drink wine, the Governor and Commandant of the place. There are neither physicians nor medicines at Bissao, experience alone guiding the inhabitants in the cure of their disorders; it is difficult to conceive, how men born in Europe can to such a degree relinquish the habits of their youth, and how any government can so cruelly neglect a portion of its subjects.

A convent of Franciscans containing four monks of that order, formerly existed here: some are dead, and the others have returned to Europe. Orange and lemon trees rise from among the briars that cover their garden, the walls of which the hand of time has overthrown. Two priests are still attached to the service of the chapel; one bears the character of a bad man and a slanderer, the other never quits the altar except to go to the barracks and get drunk with the soldiers. There cannot be a milder government for the Ne-

groes than that of the Portuguese; but at the same time its weakness makes them insolent, violent and liars; they are rarely punished, and those who are free assume a perfect equality with Europeans.

The inhabitants of the Archipelago of the Bisagos visit Bissao for the purpose of selling rice and slaves. On their arrival at Bissao, these Negroes exclaim; "here is a vessel from the Bisagos!" and a market is immediately opened on the beach; they bring fruits, the large size of which proves the fertility of the soil in their islands. It is difficult to conceive the rapidity with which their canoes glide through the water; they are painted with variegated colours; a piece of wood, armed with two iron horns and placed in the stern, is the tutelary deity appointed to protect them from the fury of the winds, which occasionally surprise them in the midst of calms, the only time in which they venture out. The Biafares bring ivory to Bissao; the Balantes, salt; the Mandingos, wax; and the Poulas, gold and slaves. Since Almamy of Fouta Diallon has threatened to make war upon the Mandingos, they have not allowed his subjects to pass through their territories, with a view to prevent all competition on their part. I saw three hundred and fifty slaves arrive in one month at the Portuguese establishments.

The Papels, whose territories extend to the gates of Bissao, supply the market of that town with provisions. An event which I witnessed, proved to me the great importance

of their connection with this settlement. The governor having ordered two pieces of cannon to be pointed towards their villages, the Papels forbade their wives to carry any thing to the market of Bissao, so that the settlement was soon in a state of famine: the people were reduced to the necessity of eating all the cassada which grew in the gardens of the inhabitants. At last, a council assembled at the governor's house, and the affair appeared of so much consequence, that all the Portuguese attended. The governor thought proper to make the first advances. His wife (who was a Negress) was sent to the Papels; the conferences which she held with king Joseph (almost all these people have assumed christian names) were completely successful, and they agreed to an interview for the purpose of concluding peace.

In the morning of the following day, some muskets were fired to announce this happy event, and at noon the great monarch of the Papels made his entry into Bissao. A Papel, representing his own nation, and a Negro sailor, representing the Portuguese, treated the king with the exhibition of a sham fight; the Papel, with his long sabre, fought against the Portuguese, who was armed in the same manner, but the latter had behind him fifty Negroes, who fired their muskets at the Papel; the victory was not long undecided; the Papel asked for quarter. King Joseph, however, continued his triumphant march; never did a Negro more strongly resemble an ourang-outang: he wore a red coat, and short breeches of

the same colour, fastened at the knees with crystal buckles; his spindle shanks were covered with white stockings; but from habit he walked without shoes; on his head he wore a round hat, and had on a white shirt and white neckcloth. Two gold rings hung from his ears, and two others of iron were on his fingers; the noise he made by rubbing them together, incessantly served to announce his arrival. This Negro was so uncomfortable in his European costume, that he might have been taken for a wicker effigy: his minister wore a hat, and a *pagne* of blue cloth, and held a parasol over the head of the king; a white serjeant, who no doubt supplied the place of the governor of Bissao, was on the left of this African monarch. A confused multitude of Papels, some armed with pikes, others with sabres and muskets, all nearly naked, formed the retinue of his sable majesty. The acclamations of the people of Bissao accompanied him to the governor's house, to whom he presented a bullock which was led along in his train; he received in return a good stock of brandy. In the evening, the muskets announced the departure of the potentate for his capital; his step was less firm than in the morning, indeed he would have fallen but for the aid of his minister, who supported him in his arms: the festivities were prolonged during the night, in honour of the restoration of peace. The inhabitants of Bissao were intoxicated with joy at the re-establishment of concord between the two nations.

By such acts of weakness, the Portuguese have contrived,

without having recourse to force, to win the attachment of all the Negro nations that surround them ; nay so strong is their partiality, that the inhabitants of the Bisagos some years since massacred the English garrison established at Bulama, because its presence might have been prejudicial to their intercourse with the Portuguese.

All the commerce of Bissao is carried on by barter ; it is exclusively in the hands of the governor, who thus acquires considerable wealth ; the inhabitants, who have no means of supporting any competition with him, are destitute of industry and generally poor.

All foreign vessels are received at Bissao on paying fifty-six piastres for anchorage dues. Rough wax is sold to the Europeans for twenty piastres the hundred weight ; refined wax at twenty-four piastres ; ivory six francs per pound ; a slave for one hundred and twenty-five piastres in goods. Thirty pounds of rice are equivalent to one piastre. The Portuguese purchase gunpowder at seventy piastres the hundred weight ; muskets from six to eight piastres each ; a piece of blue Guinea stuff at ten piastres ; tobacco at from thirty to forty piastres the hundred weight. This settlement supplies annually about fifteen thousand piastres worth of wax, and four thousand of ivory.

Meat is rare at Bissao, on account of the small consumption among the European Portuguese. Bullocks are small, and cost ten piastres ; there are no sheep, but abundance of

hogs and poultry; of fish there is no want, but the people abstain from it because it induces fever. Game is not common, maize, foigne, yams, potatoes, cassada, bananas, papaws, guavas and oranges, abound throughout the country; some European vegetables are also met with; millet is very scarce.

At Bissao are to be seen many nations as different in their manners as their dress.

The Bisagos occupy the Archipelago of the same name, at the mouth of the Rio Grande, and that part of the continent contiguous to it. They are the bravest and most powerful of the Negro tribes in all this part of Africa; almost all of them have musquets or lances, which they use with much address; obeying an infinite number of petty despots, each more cruel than the other, instead of one tyrant they have a thousand. The courts of these petty kings are still more tempestuous than those of great potentates, for I saw the whole family of a minister of one of these monarchs arrive at Bissao, which, by one of those capricious freaks so common among African princes, was sent to be sold at the European settlement; this family consisted of thirteen persons. The diet of these people is extremely simple, which is the more surprising, as the soil of their islands is so fertile; a few bananas or palm-nuts appease their hunger, during the short voyages they make from their islands to the main. They spend much of their time in fishing, and trade in tortoise-shell. A deer-skin serves them for breeches; interwoven rushes

form the garments of their women. The muscular strength of arm, the harshness of features, and the quick movements of the Bisagos, prove that these people are fit for combat. In a canoe, the fragility of which renders it every moment liable to be swallowed up, they brave the dangers of a sea voyage. Rice, palm-oil, and all the American fruits abound in the Bisagos; tobacco and brandy are the only objects of barter by which they are tempted. Zealous friends of the Portuguese, they bear an implacable hatred against other European nations; they one day seized an Englishman who had gone among them to purchase provisions, and immediately kindled a large fire in a hut, thinking that they might blacken him with the smoke, and thus be able to sell him for a slave. They would infallibly have put an end to his life, had not the Portuguese, learning the perilous situation of this unfortunate man, ransomed him by presents.

The territory of the Papels extends from the river Geba to that of Cachéo which also belongs to the Portuguese. These people are brave like the Bisagos; they want no other weapon than a very long sabre, which they use with great dexterity to face their enemies, even though the latter are provided with fire-arms. Large herds of oxen constitute the chief wealth of the Papels; they fatten these animals with rice straw, which grain abounds in their country; the Papels are all Pagans. Opposite to Bissao is a small island, denominated in the French maps *Ile Sorciére*, which they visit for

the purpose of sacrificing oxen to their gods. On the death of their relations the women cover their heads, which are always shaved, with earth moistened with water. Several less numerous tribes are inclosed in the territory of the Papels; among others, the Birames and the Mandiagos, who hire themselves to the Portuguese as sailors, and work till they have earned sufficient to marry and return to their own country to settle. All these tribes clothe themselves with the skins of beasts or with cotton cloths; their wretched appearance gives them a savage look ill calculated to induce the traveller to visit their country, which is almost always inundated. Not having any horses, they ride upon their small oxen, the strength and docility of which are surprising. The Papels have withstood the power of the Portuguese longer than any other nation in this part of Africa. The valuable presents they have received from them have softened their naturally ferocious character.

On the frontiers of the Papels dwell the Balantes, whose language is entirely different. A girdle of reeds, some inches broad, is worn by the men to cover their nakedness. The Portuguese have little communication with these cruel and savage people. Their industry is confined to the sale of salt, from which their ignorance prevents their deriving much profit. The Balantes are still more ugly than the Papels; the features of the women are as coarse as those of the men. The Bisagoes eat dogs; the Balantes regard rats as so exquisite a

dainty, that their children are forbidden to touch this dish, which is reserved for the palates of adults and princes. There are as many chiefs as villages amongst these Pagan tribes. Mahometanism alone has found means to form empires, and to gather together a numerous population under its laws. These people, who differ in language as much as in manners, are incessantly at war with one another.

On the banks of the river Geba, opposite to Bissao, are the Jolas or Biafares, whose territory extends into the interior as far as Koli, which borders on the Basarès, a nation reported to be canibals. The Naloubés are also neighbours of this village: their territory terminates at Kakandé, and is separated by the Rio Grande from that of the Biafares. The number of elephants is so great in these countries, that in the season when the grass is dry, the chiefs assemble the young men, and lead them to the woods: they set fire to the grass, and the elephants, unable to escape the flames which encircle them on all sides, perish in the conflagration, sometimes to the number of twenty or thirty: by which means the Negroes procure a considerable quantity of ivory.

The Biafares are indisputably the handsomest Negroes on this part of the coast; their manners perfectly resemble those of the Mandingos, from whom they differ, however, in religion and language. They wear large breeches, and a tunic with wide sleeves; and are covered with *gris-gris*, though they are not professors of the Mahometan religion.

Most of them are rich, because they are intelligent and industrious: the great quantity of cotton grown in their country enables them to manufacture much cloth, which they sell to their neighbours; their whole commerce is carried on by the Rio Grande, at Bilola, whither they take many slaves. If trade, by enriching them, has softened their manners, it has deprived them of that masculine courage which is the offspring of poverty, for they are said to be cowards. The continual incursions which the Papels make upon them, incessantly expose them to the loss of the property they have acquired by their industry, but which they know not how to preserve by their valour.

On ascending the river, we meet with the Mandingos of whom I have already treated.

Such are the nations who trade with Bissao. We cannot account for the diversity of language and manners, that exists among those contiguous to this settlement, except by supposing, that they are the remains of ancient and extensive nations, which, flying before the Poulas and the Mandingos, sought refuge near the coast, where they were sure of finding an asylum from their conquerors. The hatred which they still bear to Mahometans, proves, in my opinion, that several centuries ago, these people had just reason to dread the furious zeal of the followers of the Koran. They never travel in each others' territory. Death would await the Mahometan among the Pagans: and chains would be the

lot of the Pagans who should appear in the countries subject to Islamism.

A few days after our departure from Bissao, we fell in with a vessel at sea, the crew of which had perished in a gale of wind. Having ourselves escaped this tempest, we made Goree on the 8th of January. I landed the same day, and returned thanks to Providence for having preserved me amidst the fatigues and dangers to which I had been exposed. I cannot describe the pleasure I felt on finding myself once more in the society of my countrymen: those who knew me, were surprised at seeing me again: they had given me up for lost. Notwithstanding their wish not to fatigue me with questions, and my own weakness, which demanded repose, I could not help gratifying their curiosity, and giving them an account of some of my adventures during my travels. I was so impatient to return to France, that I engaged a horse and an ox of burden at Dakar, and set out in the night of the 9th of January.

For a few days, therefore, I resumed the mode of life to which I had been habituated for several months, and proceeding along the coast from Dakar, we pursued the route which led into the interior of the country, along the swamps situated behind the sand-hills which hid the ocean from our view. The greater part of these inundated lands is covered with cassada and yams; rice also would probably thrive there. On reaching Babagué, on the 15th of January, 1819, I sent Boukari

to St. Louis, to procure the clothes necessary for me to enter the town. The same evening I had the inexpressible pleasure of embracing my friends: most of them concluded that I had sunk under the fatigues of a journey which had lasted a whole year. But I was particularly rejoiced at seeing M. de Fleuriau again; during my absence he had manifested much uneasiness at not receiving any tidings of me; my death, which he considered as nearly certain, made this excellent officer repent the encouragement he had given to an enterprize which had involved me in destruction. I did not fail to acknowledge the important services of Boukari, and solicited for him the grant of a piece of land on the island of St. Louis, upon which he might build himself a brick house. My request was granted; M. de Fleuriau also made him a present of different kinds of merchandize.

The attentions bestowed upon me by my friends, particularly Dr. Calvé and M. Mille, could not restore me to health during the month I passed at St. Louis. Fearing that I should sink under a disorder which had returned with redoubled violence, I embarked in a merchant vessel, La Normande, for France. After a short passage I landed at Havre, on the 23rd of March, 1819: a few days brought me into the bosom of my family at Paris. Here I fondly hoped that all my sufferings were at an end, but my native air did not re-establish my health so quickly as I had expected.

APPENDIX.

APPENDIX.

Examination of the Iron forged by the Negroes of Fouta Diallon, in Upper Senegal, and of the Ores from which they procure it.

By M. BERTHIER,

Engineer of Music, and Professor at the Royal School of Mines.

The specimens of iron and ore which have been examined, were brought from Senegal by M. Mollien, who picked them up himself on the spot, and were sent to the laboratory of the Royal School of Mines by M. Brongniart.

There were two specimens of iron; one, rudely hammered, appeared to have been taken from a mass, and the other was drawn out into a flatted bar, some centimetres (each ,39371 inch, English) broad, and some millimetres (each ,03937 inch, English) thick.

The fragment of the mass was very porous, and full of cracks, nevertheless, very tenacious; it was not without difficulty that a piece of five grammes (15,4440 grains English each) could be

separated from it for the purpose of being analyzed: it was found to contain:

Scoria insoluble in acid - -	0,034
Lime and alumine dissolved -	0,030
	0,064

No traces of chrome, manganese, or phosphoric acid were perceived.

The piece of iron bar was submitted to different experiments; it was cut lengthwise, halfway, and then broken off; it exhibited not a very coarse grain, but close and characteristic of iron of a very good quality; it was forged, drawn out into a thin rod, bent and welded together; it yielded to all these manipulations without exhibiting the least defect; it was beaten and reduced to a very thin sheet, without cracking; it was then put into the wire-drawer, which produced a very fine ductile and beautiful wire; lastly, after a little bar had been tempered, we tried to curve it into a ring; it readily took this form, but some cracks were observed at the top of the curve, and it was ascertained that this cracked part was harder than the rest: the same inequality of hardness was observed by means of a file on other tempered bars: and this inequality was discovered to be owing to a mixture of steely particles. Be this as it may, M. Parisot, who took the trouble to direct and superintend these experiments, considered this iron to be of excellent quality, and exactly like our iron from the department of Arriége, which is manufactured by the Catalonian method, and which is always mixed with grains and small veins of steel.

The ores are of very different qualities; no two specimens are equally rich; nor could it be ascertained whether the lumps brought to France are exactly like the mass which is wrought by the Negroes; the latter is probably very rich, because the method followed by them to extract the iron (which appears to have much analogy with what is called the Catalonian method,) must produce scoria containing a considerable quantity of metal.

Two varieties were examined. The first was of a reddish brown, shaded with a deep brown, almost black, and some little veins of a yellowish white; it was in pieces of a rounded irregular form, rather shining on the outside, but dull in the fracture, and containing some roundish cavities. Its dust is of a red brown, shaded with yellow; it is heavy; it loses water by calcination, and assumes a redder and deeper shade. Muriatic acid dissolves it without effervescence, leaving a colourless, and by no means voluminous residuum, composed of silex and alumine; the solution contains a considerable quantity of alumine, which is never the case with those ores called alluvial, in Europe. It was found to be composed of

Tritoxide of iron - - - -	0,772
Alumine and a little lime - - -	0,082
Silex - - - - -	0,028
Water - - - - -	0,114
Chrome - - -	very perceptible traces
	0,996

No phosphoric acid, and not the least trace of oxide of manganese.

This ore was infusible without addition, but on adding to it 0,10 of pure silex, and 0,075 of chalk, it melted readily; and yielded a grey scoria, slightly transparent, and a button with a few grains, weighing together 0,59: the button was very grey and semi-ductile; it flattened under the hammer before it broke.

The second variety of ore had nearly the same appearance as the first, but it was more homogeneous, and its colour a lighter red, and less shaded with yellow; it was remarkable for its lightness, and this led to the analysis of it; its specific gravity was found to be only 2,25. It loses by calcination 0,247 of its weight, and this loss is owing to pure water. This was ascertained by distilling part in a glass retort with a red heat; its colour is not perceptibly changed by this operation, it only becomes of a deeper red, which proves that the oxide of iron which it contains is not, at least not the whole of it, in a state of hydrate. When treated with boiling nitric acid, the acid dissolves much alumine, and a little oxide of iron. Muriatic acid produces a contrary effect, and dissolves all the oxide of iron, and part of the alumine. If the action of this last acid be prolonged, there remains a white residuum, which weighs from 0,15 to 0,16; but if it be kept in ebullition on the ore for some hours, it dissolves almost all the alumine, and the insoluble residue calcined weighs only from 0,05 to 0,06. This residue is composed of silex and alumine, which cannot be completely separated, except by potash, and which appear to be united in an argillaceous state. The complete analysis gave:

Tritoxide of iron - - - -	0,336
Alumine - - - - -	0,400
Silex - - - - -	0,020
Oxide of chrome - - - -	a trace
Oxide of manganese - - -	none
Water - - - - -	0,247
	1,003

There was reason to suppose that the alumine existed in this ore, as in wavellite, combined with phosphoric and fluoric acid : but not the least indication of either of these acids could be detected. It was also ascertained, that it contained neither sulphuric acid nor glucine, and by treating it with sulphuric acid and sulphate of ammonia, it was entirely converted into beautiful octahedral crystals of alum.

From these results it appears indubitable, that this ore is a mixture of hydrate of alumine, a small quantity of argil tritoxide of iron, and perhaps hydrate of iron; we cannot, however, hence deduce the composition of the hydrate of alumine, because we do not know the proportion of this earth in the argillaceous mixture, and it is also possible, that a small part of water may be combined with a portion of the oxide of iron.

The first variety is certainly a mixture of tritoxide and hydrate of iron, hydrate of alumine, and argil.

Similar ores have not yet been met with in Europe. If all those of Fouta Diallon were of the same nature, it would be impossible to conceive how the Negroes could extract iron by the method

they pursue, and which has such a close analogy with that called the Catalonian. For there is every reason to believe that this process is applicable to none but very rich ores, and such whose bed or matrix is essentially siliceous; but it is probable, that experience has taught the Negroes to make a suitable selection, and, perhaps, they are even acquainted with the use of quartz as a flux. It would have been curious and highly instructive to analyse the scoria produced by their furnaces; but unfortunately none could be procured.

Observations on the Discoveries in Africa anterior to the Travels of M. Mollien, on those made by him, and on the Map annexed to his Narrative.

By J. B. B. EYRIES.

Before the end of the eighteenth century, the Europeans had scarcely visited the interior of that part of Western Africa, comprised between the 8th and the 20th degree of north latitude. They were satisfied with exploring the coast, and ascending the Senegal and Gambia as far as those points, where the cataracts rendered all ulterior navigation impracticable; they had not even ascended so far up the other rivers.

It would appear, however, from the testimony of the Portuguese historians, that their countrymen, before the conclusion of the 15th century, had an intercourse with Tombuctoo, Tocrour, and other cities of the interior. The want of precise information, prevents us from positively ascertaining whether the Portuguese visited these cities themselves, or whether their names only were known to them from the accounts of the Negroes with whom they traded. It is nevertheless probable, that the Portuguese factors traversed the countries which extend from the Atlantic Ocean as far as the great marts of the interior; but their travels were of no

benefit to geography, and with the exception of the coasts, the whole of that part of Africa of which we are speaking, remained to be explored when other European nations directed their navigation and commerce to this quarter.

The French more particularly established themselves at the mouth of the Senegal, where they fixed the capital of the factorie which they possessed from Arguin to Sierra Leone.

Father Labat, in his work published in 1728, and entitled, "*Nouvelle Relation de l'Afrique Occidentale*," has given an excellent description of the country. It is principally compiled from the memoirs of André Brue, director of the African Company, and an acute observer. We have also had divers French travellers, whose narratives contain information, more or less instructive:— Father Alexis de St. Lo in 1637, Jannequin in 1643, Villaut de Bellefond in 1669, Father Jaby in 1689, Lemaire in 1695, Adanson in 1757, Demanet in 1767, Pruneau de Pommegorge in 1789, Lamiral and Sauguier in 1791, presented to the public the result of their observations.

Long before the French had settled on the Senegal, the English had directed their attention towards the Gambia. Several of their travellers whose accounts have been preserved by Hakluyt and Purchas, such as Jobson in 1623, Moore in 1738, Smith in 1744, Lindsay in 1747, Matthews in 1788, described that part of the African continent comprised between the above-mentioned limits.

These different accounts contain positive information respecting

the productions of the country, and its inhabitants, but they only present vague ideas of the physical geography of the region which extends beyond the cataracts of Felou in the Senegal, and those near Barancouda, in the Gambia. The greater number of travellers gave the name of Niger to the Senegal, represented it as coming from a great distance in the interior, placed its source in a lake, and considered the Gambia as one of its branches. European geographers, deceived by the identity of name, confounded the Senegal with the Niger of the ancients, which waters the interior of Africa, both in their maps and in their books. D'Anville, however, shewed in a memoir printed in the 26th volume of the *Recueil de l'Académie des Belles Lettres,* that these two rivers are distinct; he would have perhaps expunged for ever the error committed by these geographers, if he had added one very simple observation to his memoir. Travellers had called the Senegal, Niger, because a part of the Negroes who inhabit the countries which it traverses, give it the name of Ba Fing, Black River. It is probable, that having asked these Africans the signification of this name, they were struck with the coincidence, and imagined that the river which they beheld was the Niger of the antients. They supposed, that those who represented this river as flowing from west to east were mistaken, and they never thought of entering upon any minute investigation to discover the cause of the error which they attributed to them. Notwithstanding the labours of D'Anville, the result of which he gave to the world in his fine map of Africa, which exhibits the course of the Niger, as contrary to that of the Senegal,

the authors of many books and maps continued to adhere to the ancient notion.

In 1794, part of the veil which covered the interior of Africa was removed. Two Englishmen, Watt and Winterbottom, setting out from the banks of the Rio Nunez, proceeded as far as Timbo, which, it is true, is only sixty leagues distant from the coast, but they there acquired some new information.

Lastly, in 1795, Mungo Park commenced the journey in which he had the glory of discovering the true Niger of the ancients; he saw this river, called Joliba, (Dialiba) by the Negroes, flowing from west to east; after proceeding for some time along its banks, he returned to Europe, to give an account of the success of his expedition. The fatigues he had undergone could not divert him from the plan of re-visiting the banks of the Joliba, of embarking on it, and navigating that river to its mouth; he perished in this enterprise, and increased the numerous list of generous men, who have sacrificed their lives to the progress of science. Part of his journal was fortunately preserved; it is the more valuable for geography, as in this journey he was provided with instruments which enabled him to determine the position of places by observations; and he rectified the course of the Gambia.

Since the first journey of Mungo Park, several travellers and different authors have published accounts of Western Africa; Golberry in 1802, and Durand in 1807, had visited this continent at the close of the last century. The Atlas annexed to the narrative of Durand, contains many maps which present the most recent

discoveries. La Barthe published in 1802, *La Navigation de la Jaille*, in 1784, from Cape Blanco to Sierra Leone. The African Society in London, has printed, since 1792, various works containing accounts of the enterprises executed by their agents, and their letters as well as those of its correspondents. Dr. Leyden compiled a *History of the Discoveries in Africa*; a new edition of which was published by Mr. Murray in 1817.

Let us now show the result of the observations of all these travellers.

The coast of Africa comprised between the limits we have mentioned, is flat and sandy; the heights which form Cape de Verd, and some hills near Joal, alone break this uniformity, and the left, or southern bank of the river of Sierra Leone, presents a very considerable elevation, forming the prolongation of the mountains which extend from the interior. The whole country, proceeding from the sea to the east, presents three distinctly marked divisions. The first, which is thirty-five leagues broad opposite to Arguin, and which narrows to the south, until it terminates on the coast at Cachao, is composed of a flat and sandy soil, almost without stones: this may be considered as the prolongation of the Sahara. The second, which is forty leagues wide, and ends at the mouth of the Rio Nunez, comprehends a soil which is half sandy, half argillaceous, very smooth, and almost without stones. The third extends as far as the first terrace of the mountains, is sixty leagues broad, the soil is argillaceous, hilly, and stony; it terminates at the river of Sierra Leone.

From this line, which is winding, and which, as it runs north, curves towards the west, the country is mountainous for the space of ten degrees from east to west; it rises in parallel terraces, and forms chains which increase in height in proportion as they advance to the south, or as they approach the seventh degree of west longitude; they become lower further to the east; they attain their greatest known elevation between the eighth and tenth degree of north latitude; it was a little above the latter that M. Mollien discovered the sources of the rivers, which he was instructed to explore. The declivity of this mountainous country is generally steeper to the east than to the west, as we learn from the travels of Mungo Park, and also in the southern than in the northern part; we do not know its extent to the south, one of its terraces, however, ends on the coast at Sierra Leone, and the declivity on the western side is considerable to the south of the tenth degree. The whole of this elevated country abounds in metals, especially in iron and gold. The courses of the rivers are often obstructed by ridges of rocks, which occasion cataracts; perhaps more considerable falls might also be found there.

Mungo Park, having generally proceeded parallel to the equator, crossed the rivers which flow from these chains of mountains; not having seen their sources he was obliged on this point to refer to the accounts given him by the inhabitants of the country; consequently he placed these sources in the following manner: that of the Ba Fing, the middle branch of the Senegal, in 10° north latitude, and 6° 40′ west longitude (9° west of Paris); that of the Falemé in 11° 25′ north latitude, and 8° 10′ west longitude (10° 30

west,) lastly that of the Gambia in 11° north latitude, and 9° west longitude, (11° 20′ west.)

These sources are placed more to the west in the map of M. Mollien; that of the Ba Fing, or the Senegal, in 10° 10′ north latitude, and 13° 38′ west longitude from Paris; that of the Falemé in 10° 20′ north latitude, and 13° 20′ west longitude; that of the Gambia in 10° 30′ north latitude, and 13° 35′ west longitude; lastly, those of the Rio Grande in 10° 37′ north latitude, and 13° 37′ west longitude.

The sources of the rivers discovered by M. Mollien, are, as we see, near to each other, and situated in a groupe of mountains, lying to the north-west, and at a little distance from Timbo. Watt and Winterbottom had not any knowledge of these rivers, which ought not to surprise us: as it was not the object of their journey to explore these sources, they, probably, did not question the Negroes concerning them; and the latter, not being interrogated, would not be at all inclined to give information which was not demanded; for the narrative of M. Mollien shows how anxious they are to conceal every thing that relates to the sources of the rivers. However, in the map of the route of Watt and Winterbottom, of which there is a copy in Durand's Atlas, we observe some indications of streams, the positions of which correspond with those of the rivers marked in the environs of Timbo, in the map of M. Mollien. They crossed the Ba-Fing, which is marked in their map; but as they travelled before Mungo Park had proved the identity of the Ba-Fing and the Senegal, they had no suspicion of that circumstance

The object of M. Mollien's expedition was to ascertain the sources of the Senegal and Gambia, and even those of the Dialli-Bâ. Insurmountable obstacles prevented him from accomplishing this part of his mission; but he realized the others. Guided by an African of tried fidelity, he directed his route according to the information furnished him by the Negroes, and found it to be correct. It was with the greatest caution that he received the particulars given him respecting distant countries. He knew, that like all ignorant men, the Blacks are generally fond of the marvellous, and anxious to appear well-informed on points of which they know nothing: and that even when they have not been at the place which is spoken of to them, they are at no loss to describe it, as pompous accounts cost them nothing. But M. Mollien also knew, that they form notions, the accuracy of which would surprise Europeans, of regions they have seen but once, and of those which lie contiguous to the country they inhabit. For example, they are rarely mistaken in regard to the point of the horizon where a place is situated; but as to the distances which they assign, it is necessary for a traveller to be on his guard. Some having travelled on foot, others on horseback, or on a camel, and sometimes in these three ways in the same expedition, it is easy to fall into important errors by marking distances according to their reports; for they never state these particulars, which, however, it is essential to know, and which ought, therefore, to be the first object of enquiry. Hence it is, that the statements of different individuals respecting the distance from one place to another, vary considerably.

As a great number of the inhabitants of Fouta Diallon, whom M. Mollien consulted on the position of the sources of the Senegal, the Falemé, the Gambia, and the Rio Grande, agreed in what they told him, he naturally gave credit to their reports, since those sources were not far from the places where his informants resided. Their answers also corresponded with those of the inhabitants of the neighbouring countries.

The Gambia, (Bâ-Diman) and the Rio Grande, (Comba) spring from the same basin, situated amidst high mountains. On quitting this basin, these rivers pursue their course towards opposite points, each under a different name, and they both finally discharge themselves into the same sea, at the distance of fifty leagues from one another. On his return from Timbo, M. Mollien not only twice crossed the Rio Grande, but he very nearly followed the course of this river, which, checked by ramifications of mountains, forms numerous windings; his route was partly parallel to that of Watt and Winterbottom. The Rio Grande, at its source, is named the Comba, and afterwards, when it has received the Tomine or Donzo, it assumes the appellation of Kabou; hence the mistake, which has assigned to it the name of Donzo.

It was impossible for M. Mollien to confound the Rio Grande with the Gambia. The latter, at its source, is called Bâ-Diman; he had before crossed it, under that name, which is the same as that given to it much lower down by Mungo Park.

On the other side of the mountains in which the Rio Grande and Gambia have their sources, are situated those of the Falemé, and of the Senegal, but at some distance from each other, and sepa-

rated by a branch of the great chain of Fouta Diallon. M. Mollien could not doubt the identity of the rivers whose sources he visited, with those which flow at some distance under the name of Senegal and Falemé, since the first is called Bâ-Fing in this place, as at its confluence with the Falemé, which river, at its source, and in a great part of its course, bears the name of Téné, (the Tenyah of Mungo Park.)

The map in the second journey of Mungo Park, and the itinerary of M. Mollien, enabled us to trace the course of the Gambia. The English traveller, after having ascended the Gambia as far as Keyi, began on the 27th of April, 1805, to travel by land. On the 15th of May he was at Tili-Corra, on the banks of the river, and two miles and a half further to the east, he again saw it from the top of a hill; it came from the E. S. E., formed a bend, and then ran to the S. S. W. of the hills which extend along the right or north bank of the Gambia, and which conceal it from the view of those who are in the plain. The next day he passed the Niolico, which was almost dry at that season, and the Nerico on the 18th. His observations gave him 14° 4′ 51″ north latitude. On the 21st he determined that of Tambico, to be 13° 53′. On the 23d he traversed the Niolo Koba, the bed of which was only covered with water at intervals, and on the 25th he entered the desert of Tenda, and after having passed a river like the Niolico, he perceived the first chain of mountains, running from S. S. W. to N. N. E. He halted at Soutitaba, at the foot of these mountains, and situated in 13° 33′ 38″ north latitude. He passed the first link of these mountains, and saw a stream in a beautiful valley, flowing to the north

to join the Niolo Koba. On the 26th, having traversed an uneven and rugged country, he reached the banks of a stream, indicated under the name of Bay-Creek; the position of which he has determined: 13° 32′ 45″ north latitude, 10° 59′ west longitude, (13° 19′ west of Paris.) On the 28th he was at Badou, in 13° 32′ north. Two of his companions perceived from the top of a hill, the Gambia to the south, four miles distant; it ran from S. E. to N. W. as far the mountains contiguous to Badou; it then turned to the south. The Negroes called it Bâ-Dima, or the river which is always a river, that is to say, never dry. Mungo Park pursued his route to the east, and saw this river no more. A few days afterwards he took an elevation at Mambari, situated between two branches of the Gambia, and in 13° 22′ 40″ north latitude. From this place he ascertained by observation the position of several mountains; the Meianta, distant sixteen miles to the S. ¼. E., the Sambakalla to the south, and those of Fouta Diallon to the S. W. ¼. W., S. W. and S. W. ¼. S. by the compass. The Gambia, he adds in his narrative, flows to the S. W. and passes through an opening which is between the Meianta, and the mountains of Fouta Diallon, which resemble those of the island of Madeira, but are not so pointed.

According to these data, the course of the Gambia has been placed a degree further to the north, than it has been in the maps hitherto published, but at the same time, that part of the river situated between Nittakora, and Badou is otherwise delineated than on the maps of Mungo Park. That traveller did not see this river between those two points, and proceeded through a mountainous country, watered by some of its branches. Now, M.

Mollien, whose route intersected that of Mungo Park in 13° 40′ N. and 14° 25′ W. only saw the Gambia in 11° 51′ N. and 13° 15′ W. where he crossed it. It ran from N. E. to S. W.; it was cooped up between rocks: the Negroes gave it the name of Bâ-Diman; this, therefore, was the same river as that seen by Mungo Park at Badou. When M. Mollien afterwards passed through Niebel and Landoumari, he was told that the Bâ-Diman was a day and a half's journey to the left, or to the east of these places; therefore, agreeably to these accounts, this river has been represented as making windings which it does not exhibit in Mungo Park's map. At a little distance from the point where M. Mollien intersects the route of that traveller, he crossed the Niolo Koba, and then entered a desert country, enclosed by mountains. Whilst he traversed this parched plain, he often heard the Negroes speak of the Bâ-Diman, as flowing at a little distance, but he had no suspicion that it was the Gambia they meant. This plain may be compared to that, which in France forces the Doubs to turn back, and to take a direction parallel to a part of its previous course.

M. Mollien's map marks a communication between the Senegal and the Gambia, by the Nerico. This junction was mentioned by Father Labat. "The Mandingos," he says, "relate that the Niger (Senegal) having reached a place called Baracota, divides into two branches; that that which flows towards the south is called the Gambea or Gambia, which, after a pretty long course, is lost, or seems to be lost in a marshy lake, filled with grass and reeds, which are so strong and thick that it is impenetrable; that it at length

issues from this lake, and resumes the form of a beautiful and deep river, such as it appears at the village of Baraconda. Canoes can proceed from Baraconda to the reedy lake, but barks cannot, even in the season when the water is highest, on account of a ridge of rocks, which borders the whole river between these two places, and which leaves only very narrow channels, that scarcely admit the passage of a canoe, although deep enough to carry a bark."*

D'Anville probably did not consider this information sufficiently positive to mark this junction in any of the maps with which he enriched the work of Father Labat; nor in those which he published separately; it is indicated only in the map constructed by Laborde in 1791, for the travels of M. Brisson. We there see these words, *communication soupçonnée*, written along a dotted line, each of the extremities of which ends in an affluence of one of these rivers, and which in its course, passes through a lake called Niert; the new map confirms this circumstance, which before rested only on conjecture.

The inhabitants of Timbo informed M. Mollien, that the source of the Dialli-Bâ, which they knew very well by this name, was situated in the mountains that separate Kouranco from Soliman, and that it was eleven days' journey from that of the Senegal, and eight from their city. It is to be hoped, that some traveller, more fortunate than his predecessors, will remove the obscurity which still envelopes this important point of geography.

Lastly, Timbo is placed more to the west than in the pre-

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* *Relation de l'Afrique occidentale*, *t* 2. *p.* 161.

ceding maps, because, when M. Mollien questioned the inhabitants of this city on its distance from Sierra Leone, they unanimously replied, that it was eleven days' journey on foot, and these eleven journeys can only be rated at five leagues each; in fact, it is difficult to proceed farther in a country so mountainous as Fouta Diallon, especially travelling with a party: and we see from the narrative of Watt and Winterbottom, that to the W. and S. W. of Timbo this country considerably approaches the coast.

M. Mollien did not meet with the Shea or Chi, the butter-tree, in his route; the Negroes whom he asked to show it to him, answered that it grew only to the east of the route which he pursued. In fact, Mungo Park first met with it three miles to the east of Sibikillim, a little before he arrived at Badou; and M. Mollien, when nearest to this place, was sixteen leagues to the west of it.

ITINERARY.

(Three miles to the common league of France, 25 to a degree.)

KINGDOM OF CAYOR.

Names of Places. From Diedde to	Miles.	Courses.
Niakra,	18	N. E.
Moslache	3	S. E.
Teiba,	3	S. S. E.
Moctard Loo,	3	S. S. E.
Niamrei,	4	S. S. E.
Thenine,	6	S. S. E.
Coqué,	10	S. S. E.

KINGDOM OF THE JOLOFFS.

Bahëne,	40	E. ¼ S. E.
Tiankra,	5	S. E.
A village,	8	S. ¼ S. E.
Pampi,	7	S. S. E.
Caignac,	2	S. S. E.
Tiöen,	8	S. S. E.
Pacour,	6	E. N. E.
Ooamkrore (capital),	6	E. N E.
Medina,	6	S. E.
Caiaïes,	9	N. E.
Krokrol,	6	E.

FOUTATORO.

Names of Places.	Miles.	Courses.
Bala,	90	E. ¼ N. E.
Boqué.	2	N. E.
Longangui,	6	E.
Galoé,	6	E.
Diaba,	4	E.
Agnam,	9	E.
Padé,	6	S. E.
Sedo,	15	E.
Mogo,	4	E. ¼ S. E.
Amadi Chaumaret,	5	S. E.
Ogo,	11	S. E.
Senopalé,	11	S. E.
Setiababambi,	1	S. E.
Banaï,	1	S. E.
Canel,	6	N.
Dandiali,	6	N.
Canel,	6	S.
Santiobambi,	9	S.
Ouarenicour,	10	S.
Aoret,	19	S.
Dialobé,	6	S.

Names of Places.	Miles.	Courses.
Diotte,	9	S.
Dendoudé Thiali,	20	S.
KINGDOM OF BONDOU.		
Boquequillé,	10	S.
Doubel,	7	S.
Diemore,	19	S. S. E.
Boqui,	9	S.
Goumel,	10	S.
Longué,	11	S. S. E.
Bodé,	10	S. E.
A village,	15	E.
Cogne Amadi,	4	S. E.
Santimatiou,	12	S. E.
Konomba,	13	S. E.
Diansocone,	12	S.
Maramasita,	10	S. S. W.
EMPIRE OF FOUTA DIALLON.		
Gambia,	108	S. S. W. S. S. E.
Caeagné,	7	S. E.
Landieni,	7	S.
Niébel,	6	S.
Languebana,	9	S. S.W.
Landoumari,	4	E.
Nadeli,	8	S.
Kanta,	7	S. E.
Mali,	6	S. E.
Fobé,	14	S. E.
Ielata,	4	S. E.
Foundentani,	11	S. S. E.
Bandeia,	10	S. S. E.
Songui,	7	S. S. E.
Toulou,	12	S. S. W.
Rumbde-Toulou,	3	N. N. W.
Sources of the Rio Grande, and of the Gambia,	6	W.
A village,	4	S.
Cambaia,	7	E. ¼ S. E.
Cala,	6	E.
Fenolengué,	4	S. S. E.
Rumbdé-Gali,	5	S. S. E.
Dongué,	4	S.
Sefoura,	6	S. S. W.
A Rumbdé,	4	S.
Boié,	3	S. S. E.
Courbari,	3	S. E.
Source of the Falemé,	2	N. N. W.
Niogo,	12	S.
Poukou,	13	S. S. W.
Timbo,	8	S. S. E.

RETURN.

EMPIRE OF FOUTA DIALLON.

Names of Places. From Timbo, to	Miles.	Courses.
Cottages of Abdoul,	2	N.
Poukou,	6	N. ¼ N.W.
Sumbalako,	8	W. little N.
Dalaba,	8	W.
Sources of the Senegal,	8	N.
Poredaka,	3	N.
Niogo	12	E.
Rumbdé Paravi,	12	N. little E.
Lalia,	10	N. N. E.
Rumbdé Iali,	8	N. N. E.
Thuné,	12	N. N. W.
Niamaïa,	16	N. little E.
Bandeia,	24	N.
A village,	3	W.
Bourré,	3	W.
Pellalle,	12	W.
Ardetenkata,	6	W.
Rumbdé Koukouma,	7	W.
Bentala	10	W.
A Rumbdé	12	W.

TENDA.

Names of Places.	Miles.	Courses.
Tembamasiri,	3	W.
A village,	9	W.

TENDA MAIE.

Rio Grande,	10	W.
Faran,	2	W.
Diafane,	10	W.
Combade,	8	W.
Kambabolé,	10	N. W.
Kankoli,	8	N. W.
A Foulakonda,	6	N. W.
Kikiore,	5	N. W.
Kade,	12	W. ¼ S.W.

KABOU.

Rio Grande,	5	N.
Pinsory,	9	W.
Diaman,	9	W.
Kandiane,	12	N. N. W.
Sumakonda,	16	N. N. W.
Serakonda,	20	N. N. W.
Bissa-Amadi,	24	W. S. W.
Kansoraly,	15	W. S. W.
Geba,	16	S. S. W.

VOCABULARY.

English.	Joloff.	Poula.
Arm	loko	diongo.
Arrow		coural.
Abuse (n)	kass	jenoude.
Ape	golok	ouanandou.
Bite (v)	matt	naddé.
Black	jolof	baleo.
Bird	pitch	sondou.
Bread	bourou	bourou.
Basket		haudara.
Barter		duisao.
Belly	birn	redoo.
Brass		diakaooalla.
Buy (v)	guenda	saut.
Blind		goomdo, salla.
Bathe (v)	sango	lotada.
Beard	sekim	lebia wara.
Bar of iron	barraouin	barra diamda.
Butter	dioo	lebbeur.
Box	wakanda	berefteole.
Bowels		tektekit.
Back	tate	rotara.
Brandy	sangara	coniam.
Brother	rack-goor	minierado.
Boy	goor	gorko.
Bed	lal	lesso.
Book		deftera.
Breasts	venne	eddoo.
Canoe	calgue	lana.
Cat	moosse	oolbondoo.
Chief	boor	lambdo.
Cut (v)		taddia.
Crocodile	guiasiek	norooet.

English.	Jolofi.	Poula.
Copper -		diakaooalla.
Cold -	liool -	diangoi.
Coat -	boaboo -	dolaka.
Cheeks -		gabooda.
Cloth -		bagna.
Cough (v) -	socote -	woododia.
Coffer -	onakanda -	
Drink (v) -	nan -	iarda.
Duck -	cranquel -	tiagal.
Dog -	crai -	raooandoo.
Dance (v) -	fequel -	ham.
Devil -	saitani -	iblis.
Day -	lelegh, or fan	guittebabi.
Death -	deheina -	maida.
Day after to-morrow	dena ellek -	fabi iango.
Elephant -	niei -	niooa.
Eat (v) -	leck -	niamda.
Egg -	nen -	batioda.
Ears -	nappe -	Nofroo.
Eyes -	botte -	ittera.
Flesh -	jap -	tao.
Fingers -	baram -	fededoo.
Fire -	safara -	diangole.
Fever -	oppe -	paongale
Fish-hook -		wanda.
Father -	bai -	baba.
Feet -	tanque -	felo.
Feather -	donqua -	chiqua.
Fish -	guen -	lego.
Good -	backna -	komodio.
Goat -	bei -	beaua.
God -	j-alla -	J'-alla.
Girl -		Bidodebbo.
Great -	mague -	maoonoonda.
Gold -	ooroos -	cagna.

English.	Joloff.	Poula.
Ground	soof	lessdi.
Grass		oodo.
Hot	niac	oolli.
Horse	phas	poottioo.
Hair	caooas	sonkoodoo.
Heaven	assaman	assaman.
Hog		baba.
Hand	loko	diongo.
House	negue	sondoo.
Hen	guenar	guertogale.
Head	bope	woora.
Iron	ven	diamdi.
Kettle	caoodir	barma.
Key	kiaba	tiarkdirga.
Knife	packa	laba.
Knees		ofroo.
King	boor	lamda fope.
Kill	rei	warda.
Lame		bonna laddia.
Leg		cosgal.
Lye (v)	fen	fenanda.
Little	calel	seda.
Lead	betei	bedek.
Much	barena	kokeri.
Mouth	guimi	oodonko.
Milk	sau	cosson.
Maize		makari.
Mistress	tioro	diamdiam.
Mother	dei	toomma.
Musket	fetel	fetel. (Filcaret in Fouta Diallon.
Malignant	moosse	kodiodio.
Needle	poorsa	messalal.
Nail	dentakatit	pendalana.
Nose	baekan	inera.

English.	Joloff.	Poula.
No	diet	hala.
Night	goodina	diemma.
Nails (finger)		segada.
Ostrich	baha	ndao.
Ox	nac	nague.
One-eyed		docko.
Paper	cahiet	cahiet.
Parrot	tioi	soheroo.
Pipe	nanoo	tierdoogal.
Poignard	Packa (this is the Portug. word)	labba.
Prostitute	garbo	deboguienado.
Quiver		baron.
Queen	diguen boor	diemsoodo lamdo.
Rope	boomb	bogool.
Rain	tao	tobo.
Rat	guenac	domroo.
Shoes	dal	pada.
Sell	diai	jeda.
Sit down	diequil	dioodo.
Sing	wai	jemda.
Shirt		ootta.
Spit (v)	toffe	toodda.
Sword	diassi	silama.
Slave	diam	mationdo.
Sneeze (v)		islooda.
Sea	gueie	gueie.
Speak	ooacal	hale.
Skin	der	gooroo.
Stone	doi	ahera.
Salt	sokmate	lamlam.
Serpent		boddi.
Sun	guent or nai	nangua.
Tree	guerap	lekki
To-day	tei	anda.

English.	Joloff.	Poula.
Thighs -		baol.
To-morrow -	ellek -	diango.
Teeth -	guena -	nigua.
Teeth of the elephant	guena nici -	nihramooa.
Thread to sew with	ooin -	Gareool.
Throat -		danda
Throw (v) -	sanni -	verlooda
Tongue -	lamma -	demgal.
Tobacco -	poon -	simma.
Thunder -	denadeno -	inarigo.
Talent -		fitanoo.
Veins -	sedit -	dadool.
White -	toobaba -	toobako.
Wood to burn	motte -	lequel.
Write	binda -	vinda.
Woman -	diguin -	dembo.
Woman (pregnant)	diguin birna -	deboredo.
Wash (v) -	raas -	sadda.
Wolf -	booqui -	foouroo,
Walk -	dockani -	iolade.
Wicked -	bakool -	modiali.
Wind -	guelao -	endoo.
Wine -	bin -	cogniam.
Weep -	dioi	waida.
Whistle -		boddi.
Yesterday -	demba -	anki.
Yes -	waoo -	eio or goorga.

One -	benne -	gottel
Two -	niare -	deddi
Three -	niet -	tati
Four -	nienet -	nai
Five -	guroom -	guioi
Six -	guroom benne	guiegom
Seven -	guroom niare -	guiedidi

English.	Joloff.	Poula.
Eight -	guroom niet -	guietati
Nine -	guroom nienet -	guienai
Ten -	fooque -	sappo
Eleven -	fooque ak bene -	sappo a go
Twelve -	fooque ak niare -	sappo a diddi
Thirteen -	fooque ak niet -	sappo a tati
Fourteen -	fooque ak nienet -	sappo a nai
Fifteen -	fooque ak guroum	sappo a guioi
Sixteen -	fooque ak guroum benne	sappo a guiegom
Seventeen -	fooque ak guroum niare	sappo a guiedidi
Eighteen -	fooque ak guroum niet	sappo a guietati
Nineteen -	fooque ak guroum nienet	sappo a guienai
Twenty -	niare fooque -	nogasse
Thirty -	nieti fooque -	tiapaldatati
Forty -	nienet fooque -	tiapaldanai
Fifty -	guroom fooque -	tiapaldaguioi
Sixty -	guroom benne fooque	tiapaldaguiegom
Seventy -	guroom benne fooque ak fooque	tiapaldaguiedidi
Eighty -	guroom nieti fooque	tiapaldaguietati
Hundred -	temir -	temedere
Thousand -	guna -	Ooguioonere
A day -	benne fan -	nialgon gotto
Two months	niare ver -	leppa didi
Three years	nietti hatti -	doobbi tati
Me -	man -	an
You -	iao -	anda
Him -	mum -	kanko
We -	nun -	minem
Them -	nium -	onon
This, that, these	lilla, (we place this pronoun after the noun ; as, bin lilla, ho this wine) -	
Theirs -	sunion -	amen
His, hers, theirs	niam -	ho
Who -	kan -	bohona kanko
It is I -	man la -	an wadi
It is he -	mum la -	komin
With -	ak -	hane
For -	ki -	hami

English	Joloff.		Poula.
Without -	soodool		
In -	ki		
Amongst -	fa		
I walk -	manguedok	-	medeiaia
Thou walkest	janguedok	-	adeiaia
He walks	mumguedok	-	ineiaia
We walk -	nunguedok	-	midediaa
You walk	janguedok	-	midomindiaa
They walk	naguedok	-	bendiaia
I shall walk	dina dok	-	ina iaa
Thou shalt walk	diga dok	-	anda iaa
He shall walk	dina dok	-	ana iaa an
We shall walk	dinanioo dok	-	abadiaa
You shall walk	dinga dok	-	
They shall walk	dinanioo dok	-	aba diaa
To walk	dok	-	iaa
I did love	sopena	-	medeidi
Thou didst love	sopanga	-	adeidi
He did love	sopana	-	adeidi an
We did love	sapananioo	-	ondoodidi
They did love	sopona	-	ondoodidioonomba
I am -	madi	-	min eroorom
Thou art -	iadi	-	anda
We are -	nodi	-	woononda
They are -	niodi	-	woononda kambe-bel
If you will	so booguenga os	-	si veladi si velima
If you will not	boogoola	-	
How dost thou sell that? -	neuka guengoom	-	nofoti
It is too dear	iasena	-	inasadi
He is idle -	tahelna	-	kopatando
I have not done it	falooma loloo	-	meooadali
I am going to the Marabout's	mangadem kiheur serin		meiato thiernon
Immediately	legue legue	-	dioni

VOCABULARY OF THE SERRERE LANGUAGE.

(The Serreres inhabit the kingdoms of Baol and Barbesin, they are the most ancient people of that part of Western Africa, comprised between the Senegal and the Gambia.)

English.	Serrere.	English.	Serrere.
Arm	nar.	Tobacco	poane.
Behind	foot.	Wood	atiooge.
Bed	guion.	Water	fofi.
Breasts	ten.	Woman	tesse.
Couscous	sat.	Walk	gniai.
Child	gai.	Whistle (v)	iooda.
Chest	arca.	Yes	io.
Drink (v)	ierah.	One	alleng.
Eat	niami.	Two	addak.
Ears	nofe.	Three	taddak.
Foot	fate.	Four	nnaak.
God	rogue.	Five	bedak.
Guinea-fowl	saoo.	Six	beta follene.
Hare	hooilla.	Seven	beta taddak.
Hand	kolle.	Eight	beta nnaak.
House	endok.	Nine	beta bedak.
Hen	tieke.	Ten	karbagkaie.
Iron	korza.	Eleven	karbagkai fon alleng.
Knife	iapile.	What do you call that?	nen nahae.
Love (v)	efferane.	How do you sell that?	mera dikarek.
Legs	gode.	How do you do?	diam somme.
Little	doolooing.	I am well	bar diam diego.
Much	maioo.	Shut the door	vegue bedaknet.
Mouth	mootiak.	Open the door	veti bedaknet.
Man	koresse.	It is you who have done it	voo file.
Millet	kafe.	It is not I	ra fa mi.
Me	mi.	Go away	rati.
Nose	gnise.	Hold thy tongue	tiemmi.
No	hin, hin, or barra.	Give me	tiame-me.
Rope	pak.	It is cold	diogonieme.
River	calala.	His knife	tapile looo, (that is to say knife to him.)
Sea	foack.		
Stone	bine.		
Sun	set		
Teeth	gnine.		
Take	amtioo.		

THE END.

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